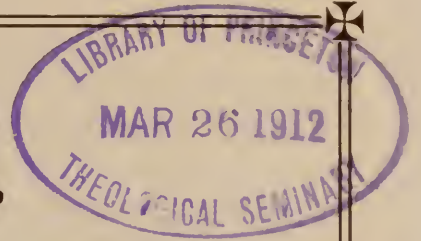


I-7

The Outlook *of Missions*



VOLUME 4.

MARCH, 1912.

NUMBER 3.



I-7

THE MISSIONS, BOARD OF FOREIGN MISSIONS, WOMAN'S HOME AND FOREIGN
MISSIONARY SOCIETY

Reformed Church in the United States

FIFTEENTH AND RACE STREETS

PHILADELPHIA, PA.

GOLDEN JUBILEE FUND OF \$500,000

Forward Movement in Home Missions

The Reformed Church,

CHURCH-BUILDING FUND,

\$500.

NO.

THE BOARD OF HOME MISSIONS
OF THE REFORMED CHURCH IN THE UNITED STATES.

This Certifies that

has received of
FIVE HUNDRED DOLLARS, to be known as the
Church-building Fund.

This Fund was received
on the _____ day
of _____ 19____
by _____ Treasurer
of the Church-building Fund.

President,
Secretary,
of the Board of Home Missions of the
Reformed Church in the United States.

In the United States,

The Outlook of Missions

CONTINUING

The Home Missionary Bulletin, The Outlook of Missions and
The Woman's Journal

ISSUED MONTHLY IN THE INTEREST OF MISSIONS

Headquarters: Reformed Church Building, Philadelphia

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THOUGHTS FOR TOILERS



For ye shall go out with joy, and be led forth with peace, the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Isaiah 55: 12.

Let me but do my work from day to day,
In field or forest, at the desk or loom,
In roaring market-place or tranquil room.
Let me but find it in my heart to say,
When vagrant wishes beckon me astray—
"This is my work; my blessing, not my
doom;
Of all who live, I am the one by whom
This work can best be done in the right way."
—HENRY VAN DYKE.

One pair of heels is sometimes worth two
pairs of hands. The common maxim that no
man should turn his back on an adversary,
is a false maxim; in some circumstances it
is safest to flee and get out of a snare. To
meet a temptation, at its first suggestion,
often quenches a spark which might kindle
a fire, resistless and all consuming.

—ARTHUR T. PIERSON.

"O Shepherd of Israel, give ear!
Thou who leddest forth Joseph like a flock;
Thou who art throned on the cherubim, ap-
pear!
Before Ephraim, and Benjamin, and Man-
asseh,
Stir thou up thy strength,
And come to our salvation!"

"It is necessary to be on the watch that
life be not narrowed and limited in its powers
through daily repetition of the same acts in
the same way. A man who thinks and does
the same things over and over again, day
after day and year after year, is in danger
of becoming simply an automatic machine.
The danger is that the thoughts will become
cramped and that prejudices will spring up
against everybody outside of the rut in which
he lives."

"We cannot all be preachers and sway with
voice and pen,
As strong winds sway the forest, the minds
and hearts of men;
But we can be evangels to souls within our
reach;
There's always love's own gospel for loving
hearts to preach."

If we go as far as we can in the way of our
duty, God will direct and enable us to do
that which of ourselves we cannot do.

—MATTHEW HENRY.

Money supplies a channel through which
one may reach most intimately to others, near
by and around the world. It is the golden
channel of service.

—S. D. GORDON.

Oh, turn me, mould me, mellow me for use,
Pervade my being with Thy vital force,
That this else inexpressive life of mine
May become eloquent and full of power,
Impregnated with life and strength divine.
Put the bright torch of heaven into my hand,
That I may carry it aloft
And win the eye of weary wanderers here
below
To guide their feet into the paths of peace.
—HORATIUS BONAR.

Faith is the grand principle of the Divine
life from first to last. By faith we are justi-
fied, and by faith we live; by faith we stand,
and by faith we walk. From the starting-
post to the goal of the Christian course it is
all by faith.

—C. H. McINTOSH.

"Live for to-day; to-morrow's sun
To-morrow's cares will bring to light,
Go like the infant to thy sleep
And heaven thy morn shall bless."

Christ is the Lord of Life, and must be
acknowledged as such if we are to live a true
human life.

—PROFESSOR RINKUMA WADA.

Give us holy freedom,
Fill our hearts with love,
Draw us, holy Jesus,
To the realms above.
—G. R. PRYNNE.

O God, our loving Father, make us to be
perfect in Thy love. As love hath been
made complete, not in our love to Thee, but
in the greatness of Thine to us, so we pray
that we may feel the fullness of Thy Spirit
surging through us and enabling all our pow-
ers, to the end that we may love one another
as Christ Himself hath loved us.

So teach us that we may bear the burdens
one of another; that we may prefer one an-
other in honor; that we may draw near one
to another in the strong and tender ministra-
tions of consolation, charity and encourage-
ment; through Jesus Christ, our Lord. Amen.

—EDWARD ARTHUR WICHER.

The Outlook of Missions

VOL. IV.

PHILADELPHIA, MARCH, 1912.

No. 3.

OUR MOTTO

The Church a Missionary Society.

Every Christian a Life Member.

LEARNING TO DO WITHOUT.

One of the conditions Jesus laid down for all who would follow Him is, "a denial of self." In this respect He only asks us to imitate His example. Christ is the One who, possessing all things, gave all, and gave Himself as well. And the giving of all, that was His own, meant all the treasures of the kingdom. It meant all heaven's glory and all earth's riches and power. He made this great sacrifice for the good of others.

As we are drawing near to the time when all Christians will think of the mystery of a suffering Saviour, we do well to ponder in our own hearts the lesson of self-abandonment, or the giving of our own for the good of others.

Amid the abundance of the things of this life, how seldom do we ask, "What after all is it that we must have?" How little in comparison with that which we spend our lives to procure! A little food, a little raiment, a little shelter, and God meant that all these things shall be ours without any of the carking cares to obtain them.

Who can study the temptation of our Lord in the wilderness, without a reversal of the order of the usual aims of life! Instead of indulging the flesh with all its sinful desires, and pampering to the physical nature, with all its cravings for luxuries, we shall bring the body into such complete control, that it will be no longer the servant of sin, but be the willing servant of the soul. Then all life will assume a different aspect, and the things

of this world will take their rightful place in the work we are sent to do in this world. Then we will not only share our Christ with the poor in body and soul, but He will share with us His poor.

Has there ever been a time in the history of our own nation when the opportunities for service have been so abundant? Surely we shall share with Him the benefits of His grace and truth, when we help to lift, by ever so little, the burdens of the world's suffering and sin. And until we really enter into a participation of His sufferings we cannot share in the joys of His resurrection. On the Mount of Temptation Christ forever determined the issues of His life. There we must wrestle with the problem whether He or Satan shall rule our lives. With Him the cross to bear, with Him the crown to wear. In sharing the fasting and weariness, we shall share the ministry of angels, and in sharing the gloom of Calvary we shall share in the first glory of the Easter dawn.

THE WOMEN IN EARNEST.

The jubilee year of the work of women in the interests of foreign missions has been the means of laying a new emphasis on the help the godly women can bring to the spread of the gospel in heathen lands. One million dollars is the financial result of the meetings held in many cities. Our own good women have caught the inspiration of those meetings, and all over the Church there is a stir that bids fair of an earnest ad-

vance in the work. Adding to the membership, soliciting subscribers to *THE OUTLOOK OF MISSIONS*, and increasing the offerings of societies are a few of the straws which show the way the wind is blowing.

In addition to the Million Dollar Fund, Mrs. Henry W. Peabody, of Beverly, Mass., in a recent address gave these facts: "As a result of the jubilee meetings, there have been added 6,500 new members to women's missionary societies; 2,000 new subscribers to missionary magazines, and 100 new missionary organizations. The jubilee taught us that the day of small things in women's foreign missionary work is past. We will no longer seek the mite; our faces are now set upon the millions." Such heroic testimony is very encouraging, and we trust this may be the slogan of the women in our own Church. While we must not despise the day of small things, let us not be satisfied with the little we have done, for we can do greater things. The one thing needful is for every woman in our Church to join the ranks of the sisters at work, and the results will be a surprise to all of us.

THE MEN AND RELIGION FORWARD MOVEMENT.

WILLIAM E. LAMPE.

The one outstanding religious campaign of this year has been that conducted by the Men and Religion Forward Movement. By common consent it was given the field and religious forces, working under different banners and varied organizations, have united to make the campaign successful.

The Men and Religion Forward Movement has offered little that is new, but it has presented a present-day program of church work. It represents an honest attempt to face and to help solve the great problems before the Church of the twentieth century.

It is not an all-inclusive program of work. It does not include what we of the Reformed Church call religious education as represented by our denominational colleges and preparatory schools

and our theological seminaries. It does not mention ministerial relief or certain other matters that we include in the work of the Church. But under its five phases it does give a comprehensive message.

It rightly begins with and emphasizes Bible study. This gives the warrant for and the injunction to engage in the other four lines of activity. Being essentially a masculine movement to increase interest in and love for the Church on the part of Christian men, and to win other men and boys to membership in the Church, it recognizes the importance of the boy and puts boys' work before the Church more definitely than has ever been done before. A fuller recognition on the part of the Church of the value of the boy and of work for him by the Church will in itself justify the whole year's work of this Movement.

Standing primarily on the word of God as the foundation and looking to the future by getting the man while he is still a boy, the Men and Religion Forward Movement believes that practically all of the work of the Church can be included under the three heads of Evangelism, Social Service and Missions. The type of Evangelism, which this movement advocates, is one of which every Christian must most cordially approve. It declares that every Christian should be an evangelist in the New Testament sense of giving the "good news" concerning Jesus Christ to every one who is not a Christian. This means above all else the living of a Christian life and always and at all time by our walk and conversation witnessing faithfully for Him, and by personal endeavor taking advantage of every opportunity to lead others to Christ.

But Christians have duties to society at large, and to work with and for individuals is not sufficient. Society must be transformed and made Christian. Our civic and national life must be dominated by righteousness, and Christians and the Christian Church must see to it that their communities become more like the kingdom of God on earth—places where every man, woman and child may live in comfort and happiness and realize the

possibilities which God implanted within them.

Personal work through evangelism and the endeavor to uplift our communities through social service leads naturally to the wider sphere of Christian work called missions. Fundamentally the whole Men and Religion Forward Movement is a home missionary campaign in that it is in behalf of the men and boys of America. But it would be one sided if it did not include world-wide missions in its scope. The Men and Religion Movement recognized in the beginning that the methods of the Laymen's Missionary Movement are the methods now being adopted by all Churches and could not be improved upon. They, therefore, asked for the co-operation of the Laymen's Missionary Movement to present the missionary end of the campaign. In this connection it is noteworthy that all over the nation, in practically every city or town where a Men and Religion Campaign has been held, the leaders have been those who are connected with the Laymen's Missionary Movement. In many instances the organization was taken intact for this year's campaign. It has also been very noticeable that those men, who stood aloof from the Laymen's Missionary Movement because "it is not broad enough," or for similar reasons, have refrained from lending any aid to this broader Movement.

The Conservation Congress is to be held in Carnegie Hall, New York, April 19-24, 1912. It is intended to make this a practical demonstration of the power of Protestant Churches in America, but the primary purpose of the Conservation Congress is to review the work of the year and to put into definite compact messages, which will later be issued in printed form, the work for which the Men and Religion Forward Movement has stood. The Movement itself then goes out of existence, but it is the confident hope of all, who have had part in it, that its message will be permanent and that the work, which it has emphasized, will continue throughout the country.

CHRIST'S PROPHETIC MISSIONARY MIRACLE.

BY REV. C. A. HAUSER.

The miracle of the Feeding of the Multitudes has *only begun*. During the past twenty centuries it has progressed or halted as the disciples have obeyed or disobeyed their Lord. It is no exaggeration to say that this miracle is more than a record of an event in the life of Jesus. Couched in that wonderful story there is a *distinct missionary prophecy and a perpetual missionary command*. If Jesus so deeply sympathized with the multitudes suffering physical hunger, that He would even perform a miracle to relieve their inconvenience, how much more interested He must be in the spiritual hunger of the human race, and how much more anxious must He not be to satisfy this greater need. "Feed my lambs," "Feed my sheep," and the same thought expressed in the terms of the miracle "Give ye them to eat," is but Christ's missionary challenge as it sweeps down through the ages, increasing in earnestness in our day—the day of greatest missionary opportunities of the entire Christian era. The 5,000 in the desert place without food have become for us the world's millions of non-Christians. Nor is their hunger physical merely, but worse, it is the deeper hunger of the soul. In the face of this problem His disciples become anxious, they would get rid of an unpleasant and difficult task; and again they seem to say "*Send them away*." But again the voice of the Master rings clear and is mandatory, "*Give ye them to eat*." Again the disciples plead, "*We cannot*. We have not the necessary means, only five loaves and two fishes." Again this delusion or subterfuge as the case may be is silently ignored by the Master as He replies, "Make them sit down by fifties in a company." You can feed them, but there is need of system, even in doing your Master's work, and without it you must fail. But system alone, He adds, will not do it. Therefore, "looking up to heaven He blessed and brake," and behold under the *blessing of prayer* the little grew and became a surplus. It is the same Lord who must

perform the miracle of the feeding of the millions to-day. Therefore, as we look up to heaven Christ will continue to work the miracle, without this it cannot happen. *Does Christ's modern miracle of feeding the multitudes halt at this point because we trust in system too much whilst we fail to look up to heaven enough for the blessing?* Jesus used men to help Him perform this miracle. Nor would He work alone to-day. To feed the spiritually hungry He has given us the Bread of Life to set before the multitudes.

Then the disciples obeyed. Now many disobey and consequently the multitudes starve. There are still lads who give the five loaves and two fishes willingly—faithful stewards they—but this will not do for men who have hundreds of acres in wheat and fishing smacks laden with fishes. “Bring the whole tithe into my storehouse,” is also a modern injunction. All the disciples are challenged to obedience, all the food entrusted to them for the purpose of feeding the multitudes must be distributed to-day. “The Gospel is not ours to keep.” A just stewardship of time, talent, wealth, life, and sons and daughters is required, by the present day situation.

Then the miracle will proceed and the multitudes *will be fed*. None will be overlooked. The whole world will have the Bread of Life. “But the disciples at home will suffer,” say some. Not at all. No more so than in that day. The lad could easily be reimbursed. In addition twelve baskets full will remain, more than the disciples started out with. Individual and church treasuries will be richer through such exercise. Better still, lives will grow more Christlike through the influence of the knowledge of Christ's presence and through the joy of obedience and helpfulness.

If Christ in a prophetic way here gives us the key to the solution of the missionary problem for all time, let us pray fervently that the day may soon come when in every pulpit there will stand a man having the active sympathies of Jesus for the spiritually needy, that associated with him there may be an of-

ficial board with the spirit and co-operation of the twelve, and that ever more and more the spirit of the laity may become the spirit of the lad. Then this miracle of two thousand years ago will continue unbroken in its operation until the whole wide world is fed on the Bread of Life.

OLDEST FAMILY IN THE WORLD.

Of the 400 barons in the British House of Lords about a dozen date back to 1400, the earliest being 1264. The oldest family in the British isles is the Mar family in Scotland, 1093. The Campbells, of Argyll, began in 1190. Talleyrand dates from 1199 and Bismarck from 1270. The Grosvenor family, the Duke of Westminster, 1066; the Austrian house of Hapsburg goes back to 952 and the house of Bourbon to 864. The descendants of Mohammed, born 570, are all registered carefully and authoritatively in a book kept at Mecca by a chief of the family. Little or no doubt exists of the absolute authenticity of the long line of Mohammed's descendants. In China there are many old families; also among the Jews. But in point of pedigrees the Mikado of Japan has a unique record. His place has been filled by members of his family for more than 2,500 years. The present Mikado is the one hundred and twenty-second in the line. The first one was contemporary with Nebuchadnezzar, 666 years before Christ.

SUMMER MISSIONARY CONFERENCES.

The dates of the 1912 Summer Missionary Conferences for the Reformed Church as definitely appointed are the following:

Linwood Park, Vermilion, Ohio, July 8-15.

Chautauqua Park, Mt. Gretna, Pa., August 3-10.

The Conference Committee of the Board of Foreign Missions has reappointed the Rev. Robert J. Pilgram, of Pittsburgh, as chairman of the Mt. Gretna Conference and the Rev. A. C. Shuman, D. D., of Tiffin, as chairman of the Linwood Conference.

HOME MISSIONS

—EDITOR—

REV. CHARLES E. SCHAEFFER, D. D., GENERAL SECRETARY

A PROSPEROUS MISSION.

Our Mount Hermon Mission at Wayne Junction, Philadelphia, on the last Sunday in February, observed the third anniversary of the dedication of its new church building. This mission has made commendable progress during its brief history. In 1907 Rev. C. B. Alspach, then pastor of the Messiah Church, in the southern part of the city, was commissioned by the Board to start work in this northern portion. Here was a new section that was rapidly developing. The organization was effected in the home of Mr. Francis J. Frick, an elder of the church, who has taken a lively interest



REV. C. B. ALSPACH, PASTOR, MOUNT HERMON MISSION.

in the work from the beginning. A lot was purchased at the corner of Sixteenth and Wingohocking streets. The cornerstone of the new building was laid during the summer of 1908, and the church was dedicated in February, 1909. The idea of the missionary and of the Board called for a church instead of a chapel. The surrounding community demanded this. A suitable parsonage was erected at the same time under the same roof with the church. A total expense of \$41,000 was incurred. The rapid growth of the congregation and Sunday School has fully justified the wisdom of this policy. In these four years a congregation of almost three hundred members has been gathered. The Sunday School, numbering over four hundred, is already taxing the capacity of the basement, and the time is not far distant when other accommodations will have to be provided. Last year the congregation added eighty-four to the membership. All the various bodies of the organization are in a flourishing condition. Pastor Alspach has a corps of willing workers. A most excellent choir, under the leadership of Professor Scheirer, and Miss Alspach, as organist, contributes a great deal to make the service interesting and inspiring.

Upon the occasion of this third anniversary the Sunday School Association decided to establish a \$500 Church-building Fund, which is to be used by the Board as a gift Fund. This is a most worthy and commendable act and shows the good will and excellent training of these people, as also an inspiring example for others to do likewise.

HE YET SPEAKETH.

There are many Abels. They lived, labored and loved, they worshipped and sacrificed and died, and they yet speak

in the works which they did and which now follow them.

One of these was Elder Nicholas Gruber, of Martinsburg, Pa.

You never heard of him, did you say? Well, you shall now hear of him. The story is short but interesting. No wonder you never heard of him, for his life was very humble. He was a well digger and a stone mason. He did hard, rough work, but he did it cheerfully and bravely in the name of the Lord. He was industrious and saved his money. His earnings were small, but they went far. He cared well for his family and was an honor to his Church. He lived in the country, but Sunday found him in his pew.

After a while he grew old and no longer able to work, but he was patient and happy.

Was he rich? Yes and no. He had not many thousands, but these he held as the Lord's, and therein he was rich.

In 1863, when Elder Henry Leonard was canvassing the eastern part of the Church for the endowment of Franklin and Marshall College, he was taken to see this humble servant. We stopped in front of a little old log house, and Elder Leonard in surprise said, "How do you expect me to get \$500 here?" But he got it and quite easily too.

Ten years later Elder Gruber died (1873) and by will gave to the Board of Missions nearly \$2,000. This money was in a school property in Martinsburg, Pa., and for some years the interest was paid and at length, in 1889, the principal, \$1,876.

So he yet speaks. He rests from his earthly labors and his works do in a real way follow him.

It is interesting to notice, not only how many legacies have come to the Church during the last thirty years, but also how many, like this one, have come from very humble and unexpected sources. The precious seed often takes root where we least expect it.

THE FIRST WORD.

Our Hungarian educational work is now fairly well understood by the read-

ers of our church papers, because from time to time it has been kept before them. Here is the first word written about it, written in the year 1900:

"Our Hungarian pastors are useful men, but they begin their work here at a great disadvantage, knowing but little English, and just as little about our American church law and customs. A wise head lately suggested that we call two or three approved young men who have just finished their theological course in Hungary, and let them continue their studies in one of our institutions here for two years, giving special attention to English and German and the study of our American church life and government. But how shall they be supported during this post-graduate course? Here is an opportunity for some man or woman of means to do a great and needed work; and I lay this call as from the Lord upon the mind and heart of those who are able to answer it. May God open the way for the execution of this plan."

A generous amount was soon offered and the work was begun.

As the money for this purpose could not be taken from the general missionary treasury, it has been secured from individuals, year by year, for nearly a dozen years past, and this must continue for at least some years to come.

This money has come almost entirely in large sums, mainly \$50 and \$100. Small offerings have not been encouraged, for the reason that these should be allowed to go to the general work of home missions; and in fact the large sums have come from a very few persons, and some of these have given their help quite a number of years in succession, which is greatly appreciated.

CHURCH-BUILDING FUNDS.

"The Rev. William and Sarah C. (Shriver) Sorber Church-building Fund," contributed by Mrs. Sarah C. Sorber; "The Jonathan and Mary A. Stout Church-building Fund," contributed by Miss Adeline B. Stout in memory of her parents, are two Funds which have lately come into the possession of the Board.



PLACE OF FIRST MEETING TO ORGANIZE MOUNT HERMON MISSION, PHILADELPHIA.

THE FORWARD MOVEMENT.

1. It is a home missionary interest.
2. It celebrates the fiftieth anniversary of the organization of the Board of Home Missions in 1913.
3. It is to raise one thousand Church-building Funds from one thousand congregations.
4. Those giving a Fund may say whether it shall be a loan Fund or one that may be used as a gift to a mission.
5. That large sum, \$500,000, will be a thank offering to God for fifty years of blessing upon our home missionary work.
6. All the English Synods, five in number, have said yes.
7. No doubt all the English Classes will soon say yes and send the call to all the congregations.
8. So God's call for this thank-offering will come to our English people, and surely they will promptly and gladly answer, "Yea, Lord."

This now is "the forward movement."

It may be told in other words, but it is an advance, a great step forward, a movement of the whole body together toward larger things.

HOME MISSION WEEK.

The Home Missions Council has arranged for an observance of a Home Mission week, November 17th to 24th. Early announcement of this is made so as to preoccupy the time and clear the deck so as to prevent any other movement that may come along to infringe on this time. It is to be a week during which every congregation of every denomination will consider the various phases and problems of Home Missions. There will be subjects assigned for every evening during the week. Sufficient literature will be prepared so that persons who are called upon to lead in these conferences may be fully equipped with information. As the plans of the week will mature due announcement will be made.

NEXT HOME MISSIONARY DAY OFFERING.

The offering on Home Missionary Day next November, is to be distributed among the following three of our Missions: Denver, Colo.; Springfield, Ohio; and Lincolnton, N. C. Quite a number of appeals came before the Board for this offering. Various parts of the Church had also overtured the Board for a modification of its distribution of the offering. It had been suggested that the Mission or Missions that were to receive the offering ought to be stimulated to the largest possible giving on their own part. To give this new plan a trial the Board has named the three Missions and has determined that the amount of the offering shall be distributed on the pro rata basis of the per capita offering made by these Missions on Home Missionary Day. That is to say that if the entire offering should amount to \$16,000 and Denver should make a contribution of \$10 per member and Springfield of \$10 per member and Lincolnton of \$20 per member, then Denver would receive \$4,000, Springfield \$4,000 and Lincolnton would receive \$8,000. In this way the Mission that makes the largest offering per capita will receive the largest amount of money out of this offering. It is hoped that this will prove a stimulus not only to these Missions but to the entire Church in making the next Home Missionary Day offering as large as possible.

The offering for the Louisville Mission up to February 10 amounts in cash to \$4,852.30. This does not represent the strength nor the liberality of our people. The Mission, however, is thankful for what it receives in this way, and the Board wishes to make grateful acknowledgement of the contributions which the congregations and Sunday School send in.

At the meeting of the executive committee on January 15th and 16th, the following resignations of our Missionaries were accepted: Rev. S. A. Whysong, from Holton, Kans.; Rev. A. C. Dieffen-

bach, from Christ Church, Pittsburgh. Rev. R. J. Pilgram was commissioned for the Mission at Allegheny, and Rev. M. M. Noacher for Cheney, Kans. The Board enrolled Bethel, High Point, and the Mission at Lone Tree, Iowa, went to self-support, leaving the number of Missions the same, namely, 123.

Encouraging reports reach us from Alliance, Ohio, Rev. Dr. Stahl, pastor. At the January communion twenty new members were received. Similar reports come from Warren, Ohio. Rev. G. P. Fisher since the new year has added thirty-three new members and everything is in a most hopeful condition. At Detroit, Rev. C. W. Brugh received seven at the January communion and already has more than twenty on the list for the Easter Communion.

COUNCIL OF WOMEN FOR HOME MISSIONS.

ELIZABETH B. VERMILYE.

The Council of Women for Home Missions has just held its third annual meeting in New York City. This organization was formed four years ago in response to a growing and very evident desire among the large Missionary Women's Boards for closer relations and increased union in decisions and action. Nine Home Mission Boards of the leading denomination have united in forming this council, and its history to date has fully demonstrated its value in unifying plans and effort, and the large field for its activities. This council is the medium for all interdenominational Women's Home Mission concerns. As all its constituent boards are equally represented, any decision of the council truly embody the mind of the great Women's Home Missionary organizations. It works through its executive committee, made up of officers representing each constituent denominational board, and of the chairmen of its six standing committees, also chosen from the different denominations, and its standing committees. In connection with it, and reporting to it, are six Summer Conferences, i. e., Northfield, Winona, Boulder, Minnetanka, Mt. Her-



MOUNT HERMON REFORMED CHURCH.

mon and Omaha. Under its committee on "Home Mission Study Courses and Literature," has been published the text-book entitled "Conservation of National Ideals," which has already had an unparalleled sale of nearly 30,000 copies. Another text-book for 1912-13 is nearly completed, on the subject of "Mormonism." The council's committee on Home Mission Day of Prayer prepares and circulates a program for an interdenominational prayer service held in February of each year. The committee on "Home Mission Interests in Schools, Colleges and Young People's Conferences," in charge of our own Mrs. Allen, is doing splendid work in extending and stimulating knowledge of, and interest in Home Missions among college girl students. Through its committee on "Comity and Co-operation" the council hopes to do a greatly enlarged work this coming year in bringing all women's agencies closer together in effective effort for the coming of the Kingdom to our land.

It is earnestly hoped that the Home Mission campaign, to be conducted in the fall of 1912 by the Home Missions Council and the Council of Women for Home Missions conjointly will result in a great quickening and outpouring of the spirit for this gigantic task of making America a truly Christian land. As it is the first time the Home Mission Boards of men and women have ever united in such an effort larger results seem assured.—*The Christian Intelligencer*.

OUR HARBOR MISSION.

This important work is done at Ellis Island, some distance out of New York City.

This Mission is not a congregation, and there is no church or other place of worship, and it is not easy to tell in a few words just what this "Mission" is; but if you could spend a day there with our missionary, you would have what a dozen definitions or explanations could not give you.

Ellis Island is the landing place of our immigrants, and the whole island is under governmental control. Here foreigners come from all parts of Europe and elsewhere, and here the government either gives them permission to stay in our land or sends them back to their own. Here much poverty is seen, much distress and especially much need of Christian help and guidance and sympathy.

To meet these wants quite a number of denominations have located missionaries there, generally ministers, who live some distance away, but who spend the whole day in ministering to those of the arrivals who may need their help.

Up to 1887 our own work there was under the General Board of Home Missions; but then for certain reasons it was transferred to the care of the German Board of the East. After a few years it was again placed in the hands of the General Board and has been there ever since.

Our Harbor missionary now is Rev. Dr.



HALL IN WHICH MEETINGS OF MOUNT HERMON MISSION WERE HELD UNTIL OCT. 4, 1908.

Paul H. Land, a man of experience and good judgment, who enjoys the confidence of the German pastors, who know him best, and this should awaken and strengthen the confidence of us all. He is faithful to his sacred trust.

It is doubtful whether the work done at the Harbor mission in New York City is appreciated, and largely because it makes so little showing. Congregations grow, churches are built, pastors increase, endowments are gathered, and all these things can be very definitely set before our people in visible form; but the work of the Harbor missionary is so quiet and unobtrusive, so hard to put into figures, that few, even of our pastors, know how great a work is really done. You can hardly put your finger on it, and yet to the poor is the gospel preached there in a most impressive way.

Thousands of these people, many of them our own and many of them strangers within the gate, carry with them to their new home a paper, a tract, an almanac, or some other bit of Christian literature, and above all they carry with them the sweet memory of kind words and deeds received at the Harbor; and only eternity will reveal the outcome of all this quiet, humble and almost unseen work.

FROM THE FIELD.

SUPERINTENDENT JOHN C. HORNING.

The Reformed Church of Lone Tree, Iowa, has declared itself self-supporting from January 1. The progress of the work under the active pastorate of Rev. J. F. Hawk has made this step possible. Such a step makes the support of the Board of Home Missions worth while, and declares the spirit of independence which makes for further progress. Self-support is followed by self-propagation.

The substantial effect of the Men and Religion Forward Movement is manifest in the increasing number of organized Men's Bible Classes in the Sunday Schools. A newly organized class in our Kansas City church and in the church at St. Louis are evidences of this onward movement which enlists the men for service.

CALUMET.

The erection of a \$5,000,000 plant, the employment of ten to twelve thousand men, the purchase of 750 acres of land and the building of a thousand homes at Calumet, Ill., by the Baldwin Locomotive Company promises a new city about Chicago. This will be the western center of those locomotive works. It is an advantageous business move. The saving per locomotive through this new site for a shipping freight alone will amount to \$800. When we think of the manufacture of twelve to thirty engines per week we can see the business wisdom of this step.

We know of the magic growth of Gary, Ind. This neighboring city will partake of the nature of that rapid growth. It will mean a city of people in a year. There will be places to work. Will there be equal opportunity to worship? This presents an open door for the church.

This is just one of the many cities, like Gary, Ind., Whiting, etc., clustering about the great center of Chicago, an ever-growing center of industrial activity. That was not a wild suggestion of the German professor when he observed that Chicago may become the greatest city of our continent, if not of the world.

TEXAS.

We are informed that there are a hundred thousand Bohemians in a section of the great State of Texas. These have colonized there and are making the land yield an abundant increase. Fifty thousand of these foreigners are free-thinkers. They are in a state of change from the ecclesiastical oppression of Europe to what? Many Bohemians are members of the Reformed Church. Shall we have a part in determining what they shall be?

THE WINNING OF THE WEST.

The most wonderfully entertaining story of the development of the world and the advancement of man, is the record of achievement in our great West. All the elements of the drama are here interwoven. Comedy and tragedy, levity and pathos, laughter and tears form the



BIBLE UNION OF MOUNT HERMON REFORMED SUNDAY SCHOOL, PHILADELPHIA.

fabric from which has been cut the pattern of a mighty empire. From the romance of the Spanish Dons in the South, to the adventures of the hardy explorers at the North, the mountains and valleys, the shore and the plain, the river, the forest and the desert—all speak the language of seeming fiction and tell stories of mystery and fact far beyond the most vivid imaginations of the novelist.

If it is a question of wealth, the riches of Golconda, the fabled treasure of a Cræsus, or the wonderful jewels of a Solomon, all combined, fall into insignificance when compared with the productiveness of a single hole in the ground, a few inches in diameter, or with the possibilities of a few acres of fruit-growing land on our Pacific slope. The Tibetans call their country "The Roof of the World." In this mighty empire of ours we have the foundations of the world.

I know the needs are great in the populous East. The call of our Master comes strong to me from the hurt and sad in every part of this great land. Not one whit less in any section, but more, vastly more, everywhere needs to be accomplished. "Inasmuch as ye did it not unto these, ye did it not unto me," will be the echoing sound in many an ear as it sinks into eternal oblivion after a Pharisaical, self-contented, self-righteous

neglect of the opportunities which God has given for service unto men. But the peculiar conditions of this great empire toward the setting sun demand peculiar consideration and peculiar treatment. If it be true that the last civilizations are the best, and we believe it, in spite of the seeming agreement with the idea of evolution, then we need to open our eyes to the situation and see to it that foundations are laid which will make the civilization of our Western land the best the world has ever seen. The opportunity is ours. The privilege is ours. We can do it if we will.

If the question is one of territory, what a vision presents itself! Figures are ordinarily dry provender, but if you will bear with me, I will endeavor to couple them with such sauce as will at least make them digestible.

There are said to be 2,970,038 square miles of territory in continental United States. Of this domain there are 1,187,535 square miles, or nearly one-half of the entire area in the eleven undeveloped States of California, Arizona, New Mexico, Colorado, Utah, Nevada, Wyoming, Montana, Idaho, Oregon and Washington. For illustrative purposes we call your attention to one State particularly—the State of California. This great State bows to but one other in the

American sisterhood when it comes to the matter of size. Great as is the area of our Empire State, California would make three of her, with more than ten thousand square miles to the good.

Japan, with her 500 islands, has a population of 296 to the square mile, or 43,760,000 people. It is estimated that there is enough land to be properly developed in California to support a population equal to that of Japan. The population of this whole section is now nearly seven millions. This means that California alone can support a population more than six times as large as that of all these eleven States; but California, great as it is, is only one-seventh of the territory embraced. These States have resources to support a population of forty-two times as large as at present, or three times as many people as are in the whole United States to-day, and do it well.

A PASTORS' CHURCH-BUILDING FUND.

Who should take a greater interest in our effort to raise one thousand Church-building Funds than one thousand of our pastors?

On whom, indeed, can we depend for success in this great plan but on them, for they stand close to the base of supply?

And who, putting their offerings together, should give several of these Funds, if not they?

And surely they will do it. A few years ago, well, it was in 1905, a challenge was sent out to our pastors to give a Fund, but the responses were few and failure was acknowledged. The effort was made by Synods, beginning and ending with Ohio Synod, ending there because only four pastors answered the challenge.

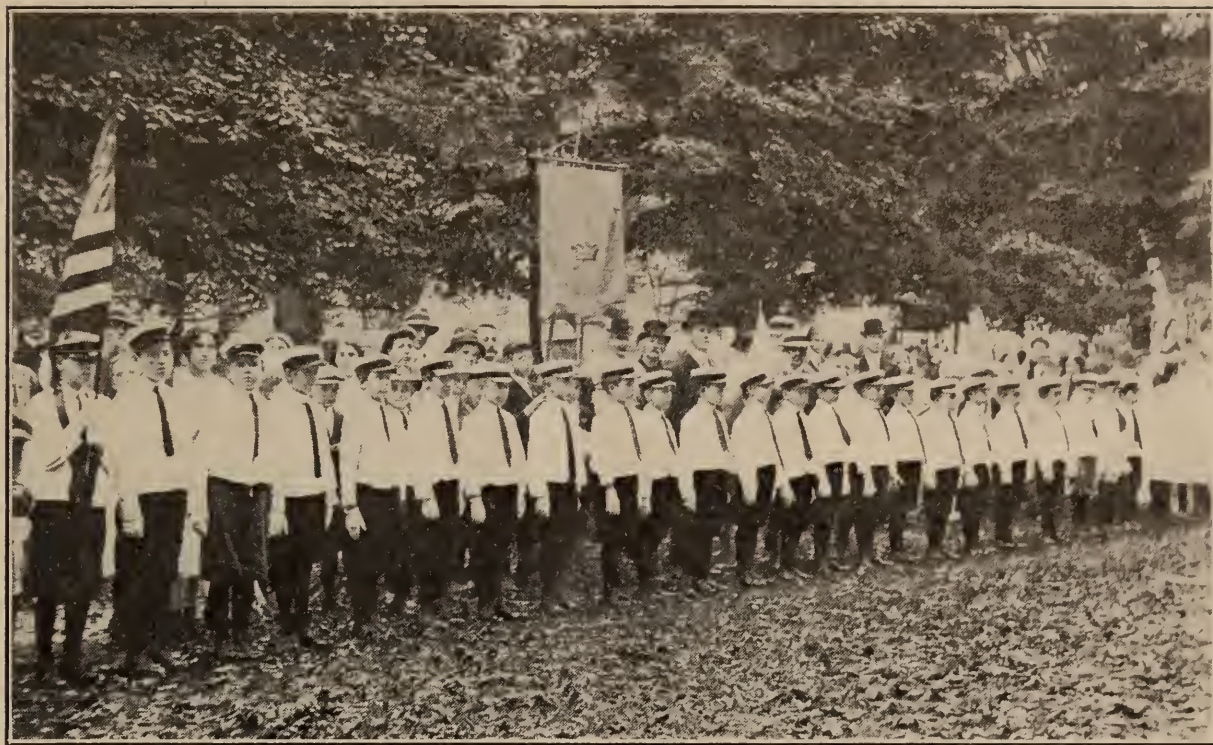
"Would it not be very nice," the leaflet said, "for our ministers to raise a Church-building Fund every year? It would require only a small sum from each one, and the moral force of this would be powerful."

As the failure was so complete in Ohio Synod, the effort was discontinued and few outside of that field ever heard of it.

But now it will be different. A great special call has come and our pastors will help to answer it. Their example will



CHORAL UNION MOUNT HERMON REFORMED CHURCH, PHILADELPHIA. NUMBERS 70 VOICES.
600 PEOPLE PRESENT.



THE BOYS OF THE JUNIOR TRAINING SCHOOL OF MOUNT HERMON REFORMED CHURCH, PHILA.

go far toward raising one thousand Funds; and why not let this take the form of several "Pastors' Church-building Funds?"

But of course this will come to pass only in case some leadership will give the challenge form and force.

TOUR OF THE WEST.

The Rev. John C. Horning, our Western Superintendent, is making a tour of the Pacific Coast, looking after certain points in which our Church is interested. He will go to Los Angeles and if conditions warrant will advocate the establishing of a mission there. He will also visit Rev. J. Mori in our Japanese Mission in San Francisco. The Pacific Coast offers an opportunity to our Church at the present time which is very fascinating. California alone is an empire in itself. If it were laid out on the Atlantic seaboard it would stretch from Boston, Mass., to Charleston, S. C. It is worthy to observe that it has a population of 2,600,000 and doubled its population within the last thirteen years.

Mount Hermon Mission, Philadelphia, has an interesting organization among its

boys. They meet at stated times and combine physical and educational elements in their training. Any one of them can at a given command step out of ranks and repeat all the books of the Bible, the names of the twelve Apostles, the ten commandments and other interesting Bible facts. During a recent Sunday School parade in Philadelphia they received first prize for best appearance and discipline.

ANOTHER WITNESS.

The duplex envelope system is gradually coming into use in our Missions as well as in other congregations, and the success of the change in one church recommends it to others. Rev. Charles A. Huyette, speaking of his two congregations, says:

"The duplex envelope system has now been adopted at Hollidaysburg, after considerable urging. We have been using the system at Williamsburg for two years with good results."

This witness is valuable, and for this reason attention is called to it. The Church in its business affairs should surely be as wise as the world; and she should also be quick to see and adopt a

better way of doing her work. "Up-to-date" is not an empty term, and we should not think it a small thing to lag behind.

A farmer who has not made any improvement on his grandfather's methods is a poor farmer; and a consistory that manages congregational affairs in the way it was done fifty or a hundred years ago is a poor consistory.

Jam satis est, which means: try to keep up with the times in every good thing.

"RECEIVED SIX BY LETTER."

So the missionary reported: "We received six by letter."

But you did not. Likely you received them by certificate, and you should have said that.

Some Churches do dismiss and receive members "by letter," but the Reformed Church in the United States does this "by certificate."

The Constitution of the Church always carefully says "certificate" of dismissal; and the form given in that body of church law, or rather as an appendix to it, is called "Certificate of Dismission."

And so you did not receive six by "letter," for a certificate is not a letter. Even if some Churches say "letter," we do not; and it is not wise to use the words or customs of other churches. Our own are good and we should honor them.

Especially should a mission be taught to use what belongs to the Reformed Church in the United States, its forms of worship (sitting during prayer is not one of them) and its names for things ("letter" is not one of them). A child must be taught right things, so that when older he will say and do those things; and for the same reason a mission should have such training.

This criticism is not hypocritical, and much less is the recommendation unimportant. It is not too much to say that our church loyalty should express itself even in such a small matter as the use of our wise church terminology; and it is very right to ask our missionaries to be careful in the use of words.

WHY BE INTERESTED?

It seems reasonable that our missionary work should be well supported. There was a time when our people were few and poor and scattered, when they had few ministers, when almost every section of our land was itself a mission field and when the Church was not well organized for aggressive work; but that day has long since passed, and we are well able to do great things in the spread of the gospel.

1. Our people now are many. We have 300,000 communicant members. Even a small monthly offering from each would bring in a large total.

2. In these thousands we have much wealth. It is surprising, as one passes through the Church, to find the large number of men and women who hold in their hands what one may call great riches. Now it is a well-known fact that while some of these are doing large things for the work of the Church, it is only one in ten. The nine have not yet learned the joy of giving. Here is a large field for wise pastoral cultivation.

3. One would like to say also that our people are intelligent givers, knowing much about the kingdom of God, understanding where and how it is coming, and feeling much concern for the saving of souls. In various ways, through the church paper, from reports and in frequent missionary meetings, many thousands of our brightest young and old people are educated more and more in these things, so that they have a wider outlook and a deeper insight than was possible even twenty-five years ago.

These things being so, why should there be any lack of men or means? Why should any Board have a debt from year to year?

Perhaps many of our people do not appreciate the gospel; that is, they do not rightly know what Christianity has done for their own souls and homes. Or possibly in many cases a dreadful selfishness has shut their hearts and ears to the cry of need that comes from helpless fellow men for pastors and churches. Or it may be that thousands of very nice church members do not see and under-

stand their own personal relation to this work of saving souls. And now for all these reasons these people are not much interested in missionary work, and of course they do not give it a proper support.

But there are many reasons why our people should feel a deep and abiding interest in home missionary work.

1. It is right at our door. Often, indeed, those who make up a mission are in large part from our own county or State. Then, too, self-supporting congregations that once were missions are near us, as examples of what great results a little help will bring.

2. Gratitude for what was done by and for our fathers thirty or forty years ago should make us anxious to give the same helping hand to others.

3. The safety of the nation depends largely on the spread and establishment of the Christian Church in our land. This fact should powerfully appeal to all our people.

4. The general prosperity of our home missionary work should encourage us to support it. The field is growing. Our income is growing. We have good workmen. The results are satisfactory and the future is bright. Put your money here.

5. The self-help of the missions proves that they deserve our help. Before me lies a list of fifteen Eastern missions, made out for another purpose, showing that besides paying much on debts and for present building, they pay from \$2.50 to \$6.30 a member for pastor's salary, besides a large average for benevolence. Such people deserve our help.

Surely these reasons should awaken interest and inspire confidence in our home missionary work. Surely when men pray, "Thy kingdom come," they should also do what they can to make it come.

Let us daily repeat these words: "Let Thy blessing rest upon Thy holy Church. O hasten the joyful day when the kingdoms of this world shall have become the kingdoms of our Lord, to the glory of God the Father."

Or these: "O Thou Lord of the har-

vest, send forth many earnest laborers to gather in those that shall be saved. Call Thy chosen in heathen lands and prosper the work of Thy servants in the home field; and so let Thy kingdom come throughout all the earth, until the good tidings of great joy shall reach all people."

THE PROBLEM OF THE COUNTRY CHURCH.

The Department of Church and Country Life, of the Presbyterian Board of Home Missions, recently made an extended survey of eight counties in Central Pennsylvania, with a view of studying the problems of the country community. The following counties were surveyed: Huntingdon, Blair, Center, Mifflin, Juniata, Bedford, Clearfield and Fulton. In all fifty-three communities were touched, covering an area of 782 square miles. The population of these eight counties is 124,208. Fifty-six per cent. of these people live in the villages and 44 per cent. in the open country. Sixty-nine per cent. own their own farms and 31 per cent. are tenants. Only 5 per cent. of their number are unable to read and write. Ninety-two per cent. are reported as "regularly industrious." It is interesting to note that out of all these 124,208 persons, only 52,167 are church members or only 42 per cent. of the total number. Out of this number only 36,595 or 29 per cent. attend regularly, thus leaving 87,613 or 71 per cent. who are not in the churches in these counties. In this same section of the country there are 167 country churches. Of these 50 per cent. are reported as growing, 26 per cent. as standing still, and 24 per cent. losing ground. In response to the question as to the social center of these people the following facts were ascertained. Post office, 12 per cent.; Y. M. C. A., 6 per cent.; pool rooms, 12 per cent.; saloon, 4 per cent.; hotels, 3 per cent.; streets, 6 per cent.; railway stations, 3 per cent.; stores, 46 per cent.; other places, 8 per cent. The church evidently does not figure much as a social center in these communities. It was discovered also that there was an utter lack of lead-

ership,—no so-called “influential m̄an” in some of these communities. Twenty-two out of fifty-three communities recognize no influential man among them. In 16 of them ministers are said to be the leaders in thought. In 31 of these communities we have the following professions in which their influential men are found: Five ministers, 5 merchants, 4 politicians, 4 educators, 3 railroad superintendents, 2 manufacturers, 2 miners, 2 bankers, 1 judge, 1 editor, 1 doctor, 1 farmer. It has also been observed that where there is a Pastor’s Association in which ministers of various denominations come together for conference 64 per cent. of the churches are growing, 15 per cent. are standing still and 21 per cent. are losing ground. And where there is no Pastor’s Association only 35 per cent. are growing, 33 per cent. are standing still and 32 per cent. are losing ground. This seems to argue for the establishing of Pastor’s Associations where they can confer with reference to plans and methods for church work.

Similar surveys have been made in other sections of the country. It is the purpose of the department to make a complete survey of all the rural communities throughout the United States. The head of this department, Dr. Warren H. Wilson, recently made the statement that the best farming community where the people had the finest country churches and attended them most regularly was found in Eastern Pennsylvania among the “Pennsylvania Dutch.” This certainly speaks very highly for our Reformed people, for many of our farms and many of our country churches in this part of the State belong to the Reformed people.

Work at the Kenmore Mission has been going along nicely under the leadership of Rev. E. R. Williard, in spite of the cold, stormy weather. The attendance has been very good at the various services. Only once since January 1st has the attendance fallen below the 100 mark and on that Sunday 98 were present. This is nearly twice the attendance of one year ago. The basement has been

plastered and the contract let for finishing it. When this is done they will have nearly twice as much room as at present for the Sunday School. They expect to use the basement for kindergarten and primary work. A special dedication has been arranged for the new basement on Sunday, April 14th. Last month they paid \$230 on their debt to Classis, which is more than had been paid in five years previous. Electric light fixtures have been placed in the auditorium at a cost of \$100, which is all paid for.

NOTES FROM THE MISSIONS.

At a Washington’s Birthday entertainment the Mission at Gary, Indiana, had a crowded house. More than twenty different nationalities were in attendance. Pastor Yoder rightly says that an entertainment like that will do more for our work in this community than months of mere preaching.

The Mission at Johnstown, of which Rev. J. H. Mickley is pastor, has reduced its debt \$350 since the first of January, 1912.

The Mission at Alliance, Ohio, Dr. J. P. Stahl, pastor, is making rapid progress. The enrollment in the Sunday School has risen from 112 to 170. Eight new members to the Mission were received at a recent communion. The outlook is promising for a large addition on Easter.

The Faith Mission, Lancaster, Pa., Rev. D. G. Glass, pastor, is making steady progress. Both the men and the women are organized for effective work. The Sunday School library has recently been changed into a community library, giving persons in the neighborhood of the church an opportunity to read the books. One hundred new books have recently been added to the library. A reading room has likewise been added, which is liberally patronized. A Junior Christian Endeavor Society, with an enrollment of sixty-five children, was organized in February. Cottage prayer meetings are held every Wednesday during Lent.

Cumberland, Md., of which Rev. E. P. Skyles is pastor, and Warren, Ohio, of which Rev. G. P. Fisher is pastor, also Scottdale, Rev. W. J. Muir, pastor, and Louisville, Ky., Rev. J. O. Fitz, pastor, are getting plans under way for building operations.

The Mission at Braddock, Pa., of which Rev. Walter E. Garrett is pastor, has secured through the generosity of one of its members a pipe organ from a church that is disbanded and being torn down.

The Hungarian Mission at Bridgeport, Conn., Rev. Alex. Ludman, pastor, has given an order for a \$2,000 pipe organ. Mr. Andrew Carnegie has promised to pay one-half of the amount.

The Rev. J. Theodore Bucher, pastor of the Mission at Canton, Ohio, reports having received twenty-six adult members on February 25th.

HOME MISSIONS.

G. D. ELLIKER.

Home missions is one of the most important branches of church-benevolence. No church can prosper that neglects home missions or carries it on in a half-hearted way. Jesus Christ when he commissioned his disciples as apostles of the gospel distinctly told them to begin with the preaching of the gospel at home. "Beginning at Jerusalem." No one will doubt that our church has a great and important duty toward our fellowmen here in our own country. Thousands and millions of them are without the means of grace. They tell us that about fifty-five million in the United States are outside of the Christian Protestant Church. In some of our Western States, there are cities and towns of considerable size, without any opportunity to attend services at all. The Home Missions Council, that toured the West, has brought out startling facts in regard to neglected

fields, facts that ought to set the Christian Churches of our country to work.

What are we doing? The Central Synod and the Synod of the Northwest have fifty-five missions on roll at the present time. These missions have a membership of about 4,600 confirmed members, and are ministering to about 8,000 souls. Every year some of these missions become self-supporting and when we look over the history of the various congregations, we find that about three-fourths of these were started as missions. There are great opportunities before us now. A number of new fields have been organized. They are all promising fields, and in a community where much good can be done by our beloved Reformed Church for the upbuilding of God's Kingdom and the salvation of immortal souls. But will the Board receive the means to take up this new work, the new fields that are pleading for help?

The German Synods realize that this is their most important work and for that reason have set aside the Easter offering for Home Missions. They want the whole Easter offering in Sunday Schools and congregations to be contributed for this purpose. We are very anxious that this offering should be larger than in former years, because our work has grown larger and needs more. The season of Lent is the proper season to be reminded of this work of love toward our fellowmen, who are in need. We suggest that each one of us, as we hear the message of the love of Christ, who gave his life for us, lay aside an offering every day, or at least every Sunday during the season of Lent, and then bring this offering on Easter Sunday to the house of God and contribute it for this work of love. Let us remember our brethren and sisters who are in need of the gospel of Jesus Christ. Jesus has given his life for us, what are we going to do for Him? With ardent prayers and large gifts we will minister to those who are in need of the blessing of His gospel.

Wishing you all a joyful Easter, I am yours in Christ's service.

DESTITUTION DISCOVERED.

The Committee on the Neglected Fields Survey, under the auspices of the Home Missions Council, gave a complete report of their work and findings in the territory canvassed. One revelation of the Consultation Days was marked in them all. The effect was cumulative and in the aggregate appalling. The term, "Neglected Fields Survey" was more than justified, it was made imperative. The strictly rural regions are fearfully neglected. This is ominous when we remember that the strength of our religious ancestry was on the farms. We must await the school-district survey for comprehensive and authoritative facts, but many estimates like the following were brought to our attention:

In one State 60,000 to 75,000 of the population were reported as residing five miles or more from a church. A section in the northern part of that State, 40x400 miles has been homesteaded during the last two years and has few religious opportunities; preaching there is mainly by homesteading ministers. It is estimated that 20,000,000 acres of that State, thus thrown open, will be occupied in the next five years. One rich valley of the State, fifty-four miles from a railroad, with a population of 5,000, capable of supporting 50,000 people, was reported as having but one church.

In another State fourteen counties were said to have but three permanent places in each for worship. One county in still another State has a rural population of 9,000 with no religious ministry except that supplied by the Mormon system. Another county of the same State has a purely rural population of 18,000, yet only two or three of its sixty-five school districts have regular services; both of these two counties, though not in Utah, are largely Mormon. Literally, thousands of foreigners in all of the States surveyed never hear the Word of God. The problem of the foreigner is not to be thought of as belonging to the Atlantic Coast alone. The proportion of foreign born is as great in some Western States as it is in New York and larger in some Western communities than it is

in New York City or Boston. Thousands of Indians are found who are sun-worshippers and pagans, and have never heard of Christ. The "Inland Empire," a truly imperial territory, one of the richest and rapidly becoming one of the most highly developed agricultural sections of the Northwest, is said to have no strictly rural ministry except here and there one carrying to the front the historic name Lutheran.

Among Orientals on the Pacific Coast the deputation was informed that many Chinese who have been brought to Christ have voluntarily carried the gospel back to their native province of Canton. Reports, with indubitable proof, show that more effective work has been wrought by these returning Christian Chinese for their country than by all missionary boards laboring in that province.

One of the most startling facts confirmed by investigation is that Buddhism in Seattle, San Francisco, Los Angeles, is aggressively propagating itself from these cities as centres. Buddhist temples have been erected, in which cultured priests administer the rites and ceremonies of their religion, and through a series of lectures in various parts of those cities are reaching large numbers of Americans, especially women. Christianity is thus being put on the defensive and is grappling in the struggle with the religions and cults of the Orient.

In some session of each Consultation Day, testimony was given by from four to nineteen persons who were acquainted with people residing in neglected territory who had grown to maturity without having heard a sermon, or having had a reasonable opportunity to hear the gospel. One informant said, "Young people live to maturity and die within thirty miles of San Francisco with no religious privileges." Another knew of persons in Wyoming eager for church privileges, yet permanently residing forty-two miles from any church.

"The greatest foes of Missions are prejudice and indifference, and ignorance is the mother of them both."

MARY LYON.

LARGER FORCES FOR THE HOMELAND.

JOHN M. MOORE.

Two-thirds of the people of the United States have no personal connection with any religious organization, only about one-fifth belong to any evangelical Church, and two-thirds of that one-fifth do not contribute to the support of the Church or perform any Christian service in the name of the Church. In other words, two-fifteenths of the people of America do all for foreign missions that is done by our country. We need more territory in cultivation if we would increase our harvest. Intensive farming is well enough, but neglected fields indicate sluggishness upon the part of those who own them. Were the vast resources of the undeveloped portion of our American people brought under the direction of the Christ spirit, the missionary propaganda would have such reinforcement as to insure the evangelization of the world in any generation. The interests of the non-Christian peoples call for the enlistment of larger forces in the homelands.

Dr. Josiah Strong was right when he said: "He does most to Christianize the world who does most to make thoroughly Christian the United States." Dr. Richard S. Storrs said: "The future of the world is pivoted on the question whether or not the Protestant Churches of America can hold, enlighten, and purify the peoples born and gathered in its domain." If these great thinkers are right, and no man can disprove their statements, the leaders of the Churches may look well to their plans, methods, and forces for Christianizing the American people. "Distance lends enchantment to the view" may sometimes be said of missionary work, while "Familiarity breeds contempt" is eminently true when frequently the Church looks upon the field at its very door. Many persons are inclined to think of missions as those religious agencies which the Church sets off and sets up and operates independently of its local activities. Missions of the Church seem to mean something altogether different from the mission of the Church. When missions become the

multiplied efforts to carry out the mission of the Church, place, locality and peoples will have little to do with missionary zeal. The one question will be, How can the evangelization of the world be best and most quickly accomplished? Every genuine effort put forth to extend the kingdom of Christ in whatever community is an effort to give the gospel to all the world. The support of the home pastors, the home Sunday Schools, and the home colleges is support of foreign missions, for out of these home institutions must come the men, the money, and the spirit for all foreign work; and unless the home institutions are strong, full of faith and good works, the foreign field will suffer.

Christianity has suffered for her failure to develop and hold the fields which she has taken. Jerusalem, Alexandria, Smyrna and Antioch have become entrenched cities of Christianity's mightiest foe. Rome was more concerned about her ecclesiastical imperialism than the establishment of the kingdom of God, and as a consequence her lands have become mission fields for evangelical faiths. New England, the home of Puritanism, is fast becoming the abode of spurious faiths and unevangelized peoples and in less than fifty years will be religiously the dark spot upon the American Continent unless it is reached by a new evangelization. Bohemia, the home of the Moravians, the greatest missionary body of Christians the world has ever known, is itself now a subject for missionary treatment. A failure to plant and maintain the Church in strength in every community of our own great nation will result inevitably in the decadence of the Church's ability to continue a foreign missionary propaganda and to maintain its own power and influence in this country.

Stronger than any of these arguments in behalf of home missions is the unquestioned fact of the crying needs in every community in this land. It is not necessary to think of conditions in any other State or country or city than our own. Great masses of people, rich and poor, educated and illiterate, native and

foreign, farmers and miners, negroes and whites, Indians and Orientals, highlanders and lowlanders, are not touched by the Church or the agencies of the gospel, and the sanctuaries of our Lord never receive them for prayer and worship. Pastors that are shepherds, Bible scholars who can teach the way of life, evangelists who can win men to God, and missionaries who can take the gospel and salvation to men are needed to-day as never before in the history of America or the world. The Church must have in every community a ministry that can minister in religious things. The divine Master came at a time when he saw that it was important to send out his disciples in twos to take the word of life to the people. A time for our sending such missionaries of the cross seems now to be at hand. In this reading age the Christian propagandist will do well to place Christian literature by human hands in the hands of the people. Too much has the Church entrusted its mission to the mails or hoped to call the people to righteousness by the voice in public address. These means should not be neglected, but the human personal touch and the personal interview and instruction are now necessary to get a hearing for our Lord's gospel in this clamorous age.

The home missionary is now as essential as the home pastor. The community visitor, versed in the Scriptures, experienced in salvation, trained in missionary methods, and equipped with Christian literature is a necessary forerunner of the public evangelist. The evangelist is the harvester, while the visitor is the seed sower, the cultivator of the soil, who will prepare the way of the Lord by removing the weeds of evil-mindedness and planting the seed germs of Christian truth. The missionary only can aid the foreigner to re-establish religious habits in his new country. The missionary is to bring the miner and the factory operator to a knowledge of the true life as it is in Christ. The missionary is to be the nexus between the Church of the white people and the negroes, who need and desire instruction and direction. The missionary must be the means of

teaching the red men salvation through the gospel. With 285,000 Indians in America, 10,000,000 negroes, more than 1,000,000 foreigners in the Southern States, with the vast cotton mills throughout the South and mines in many States, with a rapidly increasing population in the South and Southwest, called from other States by the vast industrial developments, the Churches of the South have opportunities and responsibilities at this hour which have seldom come to any people. Only a vigorous home mission policy can save the people, save the Churches, and save our present foreign missionary operations. Indifference to the home task will be hazardous to all the interests of the Church and to the evangelization of mankind. "Woe unto them that are at ease in Zion."

HELPFUL BOOKS.

THE IMMIGRATION PROBLEM. *By Prof. Jeremiah W. Jenks, Ph. D., LL. D., and W. Jett Lauck, A. B.* Octavo, cloth; illustrated. \$1.75 net; by mail, \$1.90. Funk & Wagnalls Company, publishers, New York.

The problem of immigration looms large in the work of Home Missions. A large, comprehensive knowledge of the facts, conditions and remedies is indispensable in order to contribute anything towards the solution of the problem. This volume, which is based on the recent 42-volume report to Congress, is a new, comprehensive, complete and unprejudiced presentation of the subject. A great many invaluable facts and figures are grouped together which cannot be obtained elsewhere unless by prolonged research. The book meets a long-felt necessity.

EVANGELICAL CHRISTIANITY: ITS HISTORY AND WITNESS. *Edited by W. B. Selbie, D. D.* Hodder & Stoughton, New York.

Here we have a series of lectures by representative men on the evangelical idea of Christianity as unfolded in modern times in the history and influence of various communions. No one denomination is complete in itself. Full-orbed Christianity then can express completely only through the various phases and forms of all combined. The book serves as a helpful survey of the present status and teaching of the leading denominations in Protestantism. The Church of England, the Presbyterian, Congregational, Baptist, Methodist Churches alongside with the Society of Friends, have their respective spokesmen. We might have wished there could have been a chapter on the Reformed Church, for surely our denomination has made a distinctive contribution to Evangelical Protestantism.

FOREIGN MISSIONS

EDITOR

REV. ALLEN R. BARTHOLOMEW, D. D., SECRETARY

THE MOSLEM WORLD.

This is the title of a new quarterly review that begins its second volume with the year 1912. The Rev. Samuel M. Zwemer, D. D., who has won the hearts of many of our pastors and people with his able and earnest addresses, is the editor. The aim of the editor of this review will be to give an interpretation of Islam in all its varied aspects, ancient and modern, and in its deepest needs, ethical and spiritual, to Christians. How to solve this problem will challenge the wisdom of the wise, but we know of no one so well able to point the solution as Dr. Zwemer. If our Church shall ever assume the responsibility of the three million souls in the Mohammedan lands, as set forth in our foreign missionary policy, it behooves the leaders to study the situation. There is no better textbook than "The Moslem World." Price, \$1.00. Send orders to The Christian Literature Society, 35 John street, Bedford Row, London, W. C.

EMPHASIZED FOREIGN MISSIONS.

The Rev. S. C. Hughson, of the Order of the Holy Cross, in one of his talks on the Lord's Prayer before a large audience of business people in the Garrick Theatre in Philadelphia laid especial emphasis on the duty of every Christian taking an interest in the work of foreign missions.

"A man who tries to save his own soul and gives no thought to the salvation of others, will never succeed in saving his soul," declared Father Hughson. "In this connection, I wish to speak to you of missions. If you do not believe in foreign missions, you are debasing yourself to the lowest level that a so-called Christian can attain. The high standard of civilization which you and yours enjoy stands for the things Christianity stands for. Are you willing to say, I desire these things for myself, but I am

not willing to give a dollar that my fellow beings in other lands may learn to have them. That would be despicable. If you want God's Kingdom to spread, you must contribute your share toward spreading it in foreign lands.

"God's kingdom can come only when His will is done in the world. God condescends to use you and me to hallow His name. He does not permit the angels to visit the earth for this purpose, but leaves it to you and to me. See what a tremendous vocation this Christian life is.

"By our daily actions we either retard or advance His Kingdom upon earth. Our work depends on our strength. A weak man cannot do the work of God's Kingdom. We must lay hold on God's omnipotence. The doing of His will brings divine strength down upon us.

"The will of God is at times baffling to our comprehension, but not often. We know He wants us to pray. Do we obey Him in this? The Kingdom of God in the world is His Church in the world. The Church is not a human, but a divine institution through which God works upon men. God never forces anyone to obey His commands. He doesn't want a race of slaves in His Kingdom. He wants a race of free men who are willing to serve Him. He sends us forth as free men to do His work."

GIVE FLIES FOR RICE.

For the purpose of encouraging sanitary precautions among the Koreans in South Kyongsyong-do, Korea, the authorities have recently offered to *exchange one sho of rice for the same quantity of flies*. Major General Akashi, Chief of Police, and Mr. Yamane, medical advisor, have made a tour of inspection through those localities with the object of seeing the result of the novel offer.



Rev. Edwin A. Beck



Mrs. Edwin A. Beck

HOME ON FURLOUGH.

Rev. and Mrs. Edwin A. Beck have come home on furlough a year earlier than they had expected on account of their enforced absence from the Lakeside Boys' School. It was wise in the China Mission to order their return home at this time, for it will enable them to return to the work sooner after the present disturbances are settled.

Mr. Beck has been a faithful worker, and we know he will be welcomed by his many friends, especially in Ohio. But before he attempts any visitation of congregations he should take a rest of a few months.

HER LAST GIFT.

How natural it is for the true Christian to forget self and to think of others in the agony of death! It was thus with the dear Saviour as He hung on the cross. He had no thought of His own suffering, but He tenderly bore in His bleeding heart the future welfare of His mother.

This reflection is due to a gift recently brought to the office of the Board of Foreign Missions by Rev. Benjamin I. Stern, D. D., the much-interested pastor in foreign missions. He left an envelope with the message, "The enclosed dollar was given to me for the missionaries in China because of their distress and trials by a widow in very moderate circumstances on her death bed, Mrs. Christiana Elizabeth Goehring. This being one of the last things she said." Beautiful thought for a dying Christian!

FIFTY YEARS IN JAPAN.

The Rev. James H. Ballagh, D. D., of Yokohama, a missionary of the Reformed Church in America, is the first Protestant missionary to celebrate the fiftieth anniversary of his coming to Japan. Grateful friends met on November 11th, in the Kaigan Church, to do homage to him and his work. The church was fittingly decorated. A picture of Mrs. Ballagh (deceased) was hung on the left of the altar. Addresses were made by Revs. Y. Sasakura and E. Rothersey Miller. Dr. Ibuka and Bishop Honda and Rev. K. Inagaki spoke in highly eulogistic terms. Our Japan Mission was represented by Drs. Moore and Faust and Rev. and Mrs. Henry K. Miller. We extend heartiest congratulations at this late day.

A WORLD-EMBRACING CONFERENCE.

Every year, in January, the officials of the Foreign Missions Boards of North America assemble for three days for the study of the problems that confront them on the mission fields and in the home church. This year the conference was held on January 10-12, and it was of an unusual character.

Tuesday previous was spent by representatives of the Boards carrying on work in Japan in an all-day searching discussion of present-day problems in that island empire. The relation of Japan to the Far East; the attitude of the people towards the higher, spiritual ideals; the progress of Christian education; a survey of the missionary work and the distribution of forces; the value of co-operation and the need of reinforcements. These are some of the great questions which were discussed by able speakers, and it was felt by all that it was one of the most profitable days ever spent by the missionary leaders.

Japan occupies a position of strategic importance in the Far East. The Japanese are responsive to the noblest and best in the Christian civilization. There is need at this time for a Christian university. While the larger cities are being fairly well supplied with foreign missionaries, yet the smaller towns and

farming districts are practically destitute. About four-fifths of the 50,000,000 Japanese have never heard the gospel. The plan of co-operation is found to be wise and effective. That Japan should immediately receive a much larger reinforcement of workers than was ever dreamt of became evident as the last speaker told of entire provinces with millions of souls almost destitute of all gospel privileges.

A unique meeting in the interest of home and foreign missions was arranged by the Missionary Education Movement for Tuesday evening, at which time addresses were delivered by some of the learned experts on the work in the home land and in the lands beyond the seas. Emphasis was laid on the growing unity in the work of missions, as also the imperative need for the prevention of the waste of men and means in towns of say eight hundred inhabitants with four or five different denominations at work in them. It was felt that with a proper distribution of the Christian forces in the United States no person would be deprived of the privileges of the gospel. That the churches of America are becoming more united is due in large measure to the unifying spirit of foreign missions. On the foreign field the problem of church union has been solved and the foreign missionaries can tell us how it may be brought about in the home fields.

At the sessions of the Foreign Missions Conference, held in the Garden City Hotel, January 10-12, there were a number of vital questions under discussion. One of the most important was that of the report of a Board of Missionary Studies. While the very conditions of the foreign fields have demanded the best qualified persons as missionaries, yet the sense of the conference was that such a Board by its investigations can be of incalculable help in the proper qualifying of candidates for foreign service. It is becoming more and more apparent that the men and women who shall go to the ends of the earth with the message of salvation must be well and duly qualified. The experiment is too costly to entrust any but first class men and women with this sacred work.

THE JAPANESE GOVERNMENT AND RELIGION.

JAIRUS P. MOORE.

In the creation and development of New Japan the spirit of secularism swept everything before itself and religion was almost wholly neglected. Japan's system of education is purely secular, and her educators, legislators and publicists are men who, as a rule, not only pay no attention to religion, but even taboo the same. But the attempt to educate the nation, aside from religion, along moral lines, has proved such a failure that the more thoughtfully and seriously minded people are becoming alarmed.

This sentiment of alarm has recently crystallized into a movement, under the auspices of the Home Department of the government, whose object is to bring religion more to the front and in closer touch with the State. Mr. Tokonami, the Vice-Minister of Home Affairs, has called a convention, as he says, for the purpose of drawing closer the bonds which naturally unite the State and religion, in order to strengthen the authority of religion in its efforts to influence the moral life of the nation.

The department, in its attempt to bring about such a state of affairs, disclaims all idea of using religion for political ends, or of ever establishing a *state* religion. Its position, rightly taken, is that there can be no healthy moral life without a religious belief; that human life can attain its normal development only by coming in contact with ultimate reality, call it God, Buddha, or by any other name.

The conference is to be composed of representatives of the three religions of Christianity, Buddhism and Shintoism, and is to be held in the capital city of Tokyo within a few months. We missionaries, at least many of us, rejoice that in this public way the importance of religion is acknowledged and emphasized. Christianity, thus far, has never been publicly and formally recognized as in present instance, and it will give it a status such as it has not had before. So far so good. But there is, also, expressed a certain amount of anxiety, and for two reasons: First, because of the

liability there is of putting Christianity on an equality with the other religions, so far as its principles and teaching are concerned, and thus, in the eyes of the nation, removing the special reason for its propagation. And, secondly, that by such contact with the State as is proposed, there may arise an attempt at interference, or at least of regulation, of such a character as shall mitigate its influence, and put obstacles in the way of its propagation.

The writer firmly believes that if this conference proves a success, and the proper scheme or measures are adopted, it will create a new epoch, ushering in a new era of much greater success in missionary work than has yet been experienced, and thus hasten the day when Japan shall become a Christian nation.

Sendai, Japan.



MISS ANNA C. KANNE, TEACHER GIRLS' SCHOOL, YOCOW CITY, CHINA.

THE CRISIS IN CHINA.

China is undergoing a grave crisis, a most severe trial, and it will take time and tact to bring about the China that is

to be. Chinese statesmen may learn by the events of the past weeks that it is far easier to tear down than to build up, that the destruction of a dynasty is less difficult than the construction of a republic.

The recent outbreak at Peking may be fraught with peril for the new republic. Some regard it as an irreparable blow at the President-elect, and that the Republicans will have to look to new leadership. The foreign intervention it is to be hoped will be confined to the present imperial city. If the spirit of anarchy should spread from the military ranks to the common people, the future will be dark not only for China itself and its outlook for progress in the path of self-government, but for the foreigners in the empire. The missionaries anticipate no danger, and it may be presumed that they know the real situation better than any other class of foreigners in China. That the Christians all over the world should "pray without ceasing" for the rulers and the people of China needs no further argument.

We all might do more than we have done,
And not be a whit the worse;
It never was loving that emptied the heart,
Nor giving that emptied the purse.

WHY ENGAGE IN MISSIONS?

ARTICLE II.

THE CHRISTIAN CHURCH, A MISSIONARY CHURCH.

BY REV. JOHN D. THOMAS, PH. D.

Our Lord has secured the execution of His great kingly command, "Go ye into all the world discipling all nations," by making it the abiding work of His Church. Only as there is a "going" into all the world, apprehending in its onward movement an entire new humanity, can the Church fulfill her divine mission. In missions she also has her origin. On the day of Pentecost she entered into life, in that the Holy Spirit made of the disciples witnesses of the Lord Jesus Christ unto all the races, and through their preaching

the first ingathering was 3,000 souls. Without any missionary activity that primitive congregation organized at Jerusalem could not have lived beyond the first generation; and the Church of the present is entirely the fruits of early missionary labor. The history of the Church indicates that she cannot exist without missions.

When it became difficult for the early apostles to fully execute the missionary command of the Lord Jesus Christ, by taking the necessary steps to go beyond Judea and Jerusalem, the Lord in His providence called in that extraordinary personality, Paul, the man to give to the primitive Church that larger vision and to point out to her clearly and distinctly that the conversion of the heathen world was the natural necessary sequence of the history of redemption. And in that first council of the apostles, which met at Jerusalem, he earnestly defended and defined this proposition. The Church of Israel became the mother of the Gentile church, which in her canon of scriptures has not only a file of synodical letters but a whole book of missionary history, the Acts of the Apostles.

When later at times in the history of the Church the great subject of missions was placed in the background because of other problems or because of spiritual lassitude, God would again and again produce times of great missionary activity by the calling of men who would bring the Church back to the consciousness that missions among the heathen was the duty of the Church and to be always engaged in it. And this missionary activity has always been the test of the life extant in the Church.

When that celebrated scholar of Oxford, Max Muller, classified all religions as those engaged in missions and those not engaged in missions he proved that this classification is not based upon non-essentials, but upon the inner marks of fraternal life. This same distinction may be applied to the various periods of the history of the Church; when she was actively engaged in missions, she was living, and when inactive, dead!

Consequently missions, the essential life of the Church, is not something that

is left to the inclinations of certain individuals, or an over-strained pious enthusiasm, or to a circle of pious women as a diversion. If then as individuals or as congregations, foreign missions are held in the background, made secondary to home interests and other church services, or as is often the case, is left to the women in the form of a missionary society with a monthly meeting, or to the Christian Endeavor Society, or when we place charitable institutions, such as orphanages, hospitals, deaconesses homes and homes for the aged upon the same plane, because these are at home, and appeal to us more than distant things, no matter how liberally we may support these, it nevertheless indicates that we are far from having a proper conception of missions and of placing a true estimate on our Lord's command, its force and meaning.

The significance of missions, whether home or foreign, is world-comprehensive in greatness and divine in importance. God has determined in His Son to reconcile unto Himself the world. "God so loved the world." And I verily believe that your place and mine in the kingdom shall be measured not by the length of our prayers and confessions, nor by what we earnestly believe, but by the manifestation of love in aiding God in the extension of this kingdom of love. There is the cup of cold water (Matthew 10: 42). There is the visitation in prison (Matthew 25: 44). Read between the lines, and what may our Lord mean? That the most beautiful pearls in your crown of honor before the eternal throne will be the tear drops of the thankful hearts of the poor and needy heathen whom you may have helped by your prayers and offerings; and the most glittering gems in your breast plate will be the kind words spoken to sorrowful and broken hearts in your home missionary efforts. Learn the lessons of missions from the Good Samaritan.

Comparing the work of foreign missions as to the number of laborers and expenditures with what is being done for home interests such as congregational purposes, the disproportion is too great, and if anything it shows how deeply sel-



PARSONAGE AND CHURCH AT WAKAMATSU

fish we are and how commercial in our giving. The fact remains as the great Dr. Duff, of the Scottish Free Church, remarks: "The Church has been playing with missions until now." Although the Church which he represents stands in the forefront in her missionary operations.

In the light of what we have already said, as to the significance of missions and the all important place they occupy in the economy of the Church of Jesus Christ, and contemplating the work now being done by all the various denominations and admitting the greatness of the present missionary operations, yet notwithstanding all that is being done, there is but one small body, the Moravian Brethren, with whom missions hold their all important place in the kingdom of God. Coming still nearer home with this question of missions and judging ourselves as a Church in the light of the place that missions should occupy we come far short of our privileges. Permit me to lay before you several very vital questions that deeply concern us all: Why is it that a few thousand dollars of the seventy thousand dollar thank offering remain unpaid? Whole fault is it that our Foreign Board in its last triennial report to the General Synod is

obliged to report a debt of \$90,500? This Board acted as our agent in this matter, and did not go beyond any specific instructions received. They did not overstep any legal authority. If I rightly understand the situation, we through our representatives promised the Board so much money, they accepted our word and went ahead expecting that we would provide the funds; this debt is very tangible evidence that some of us failed to live up to our part of the responsibility and contract.

In the Moravian Church this one thing is very self-evident, that interest in foreign missions does not detract from the spiritual life of the Church, but it has a reflex influence and awakens new power and energy. As a congregation is interested in foreign missions will she be proportionately interested in other activities of the church, and also in the same ratio as she supports missions will she support other interests.

Missions are the indispensable life structure of the Church; the condition of her self-preservation. It was missions in the days of the apostles that saved the Church from Jewish traditionalism and legalism. During the Middle Ages when the Church was made the tool for self-

aggrandizement and the gratification of individual selfish ambition, by the outpouring of fresh German blood she was brought back to a recognition of her purpose and mission; a tremendous reaction followed in the religious life of the home and a renewed missionary activity was again inaugurated.

This new awakening has fostered Christian communion through festival and song. New means of mercy have been offered. She has produced broad hearts and open eyes giving a new interpretation to the words of Paul: "There is one body and one spirit. . . . One Lord, one faith, one baptism, one God and father of all" (Ephesians 4: 4-6). She has trained Christians to pray and pay for her extension. And out of the missionary congregations everywhere there has grown a self-active and self-sustaining Christian people.

In and through missions the essential oneness of Christianity has been exalted. Nowhere as in missions could all the various shades of belief in the Church have been brought together to consider and foster that in which all have a com-

mon interest as in that great assembly which took place in the year 1900, in the city of New York, a World Missionary Congress; and in 1910, in Edinburgh, the World Missionary Conference; none other influence would have made such gatherings possible.

In short, the Church receives more from missions than what she ever gives. They are her life. That objection that the shirt is nearer than the coat, and that home necessities or the heathen at home should first be cared for before permitting our bread to cross the waters, confutes itself.

It is only in missions that our Lord's high priestly prayer will be fulfilled: "Neither for these only do I pray but for them also that believe on me through their word, that they may all be one as we are one" (John 17: 20-21).

Our own hearts instruct us as we bring our sympathy to those who are in the valley, and our own light lightens their way, as we lead them where the shadows fall under our feet, and we see through the gloom the dawning of the resurrection and the life.

—ALEXANDER MCKENSIE.



WAKAMATSU CHURCH. MAT ROOMS IN REAR.



Rev. Elmer H. Zaugg



Mrs. Elmer H. Zaugg

OUR CHRISTIAN ENDEAVOR MISSIONARY IN
CHINA.

CHRISTIAN ENDEAVOR MISSIONARY RESIDENCE.

An appeal is being sent to all the societies of young people, of whatever name, in our Reformed Church, to unite in the raising of \$3,500, for a new missionary residence at Sendai, Japan. Since the Rev. Elmer H. Zaugg, who has been known as the Christian Endeavor missionary, is in need of a house, the suggestion has met with favor that the young people should provide this fund, and that in their honor the home be known as the Christian Endeavor missionary residence. Japan has quite a flourishing Christian Endeavor Society, and giving the house this name will show our interest in the work of that particular society.

Some time ago, the Secretary of the Board sent a communication to the Christian Endeavor Society at Bellevue, Ohio, in reply to an inquiry, and as a result the Missionary Committee of St. Paul's Christian Endeavor Society notified him that the society had agreed to assume the responsibility of five of the three hundred and fifty ten dollar pledges, on condition that the Board bring the matter before the other societies and, if possible, secure pledges for the remainder. This amount is to be raised as a self-denial offering during the Lenten season of 1912 and pledges be paid at Easter.

A number of societies have already made response, and we feel sure the pro-

ject will succeed. What a beautiful Easter gift this will be from the loyal sons and daughters of the King of heaven! It will no less be a new proof of the loyalty of the young to Christian Endeavor.

It is difficult to keep an accurate list of the young peoples' societies in our Church. There may be societies of which we have no record, and these, too, should share in this noble effort. You will confer a favor, reading this, by calling the attention thereto of those in charge of your society. Let us do all the good we can, and do it now.

THE NEW CHAPEL AND PARSONAGE AT WAKAMATSU.

WHAT IT COST.

SENDAI, January 30, 1912.

To the Board of Foreign Missions.

DEAR BRETHREN: It is a pleasure to report the satisfactory completion of the work of building the new chapel and parsonage at Wakamatsu.

A YEAR ago we reported the expenditure of yen 1,445.50 for the lot and an advance of yen 250.00 to the contractor on account of slate for the roof. The receipts since then have been as follows:

Treasury of the Mission for the chapel (4,000 less 250) ..	3,750.00
Do. for the parsonage	1,000.00
Presbyterian and Reformed Church Building Association.	200.00
Rev. W. E. Lampe, Ph. D., and a friend in America	60.40
	<hr/> 5,010.40
Interest	24.31
A private subscription	21.835
	<hr/> Total handled by C. Noss ...
Subscriptions by members of Wakamatsu Church	311.06
Subscriptions by others in Japan	109.46
	<hr/> Total
	Yen 5,477.065

EXPENDITURES.

Filling and levelling the lot...	250.00
Contract for chapel (3,846.545 less 250)	3,596.545
Contract for parsonage.....	1,000.00
Outbuildings	10.00
Pews	200.00

Total handled by C. Noss...5,056.545

Disbursed by Pastor Hikaru..	319.70
Balance in hands of Pastor Hikaru	100.82

TotalYen 5,477.065

The items of the contract for the chapel were:

Lumber	1,325.045
Labor	839.00
Stones and gravel.....	25.00
Concrete	55.44
Brick	141.47
Stone	56.25
Plaster	314.40
Slate Roofing	449.40
Paint and varnish.....	107.74
Spouting	72.00

Hardware	100.00
Doors and windows.....	250.00
Mats	50.40
Scaffolding and sundries.....	60.00

3,846.145

(Add .40 for stamps on contract.)

The 319.70 disbursed by Pastor Hikaru was used for mats, stoves, well, fences, etc. The balance of 100.82 will just about pay for electric light fixtures and for a carpet for the chancel. In order to construct a proper retaining wall on one side of the property and enclose the lot with suitable fences several hundred yen more will be required. The unpaid subscriptions amount to a little over one hundred yen.

Including the amounts expended last year and this and the cost of three chairs for the chancel contributed by Rev. and Mrs. H. K. Miller, the total cost of the property to date is yen 7,200, of which yen 6,445.50 was covered by appropriations of the Board of Foreign Missions.

The body of the chapel is thirty feet



THE NEW CHURCH AT WAKAMATSU, JAPAN.

square with an apse at the west end and large gable windows of ground glass on either side. Japanese rooms in two stories occupy the east end. The ceiling is of white calcimine; the walls have a pink tint. The effect of the whole is very cheerful. In the pews about 150 persons can be accommodated. When the Japanese rooms are thrown open the total capacity is nearly 400.

The parsonage is an ordinary Japanese dwelling with two small rooms in the second story. It is roofed with tiles.

Insurance has been effected on the buildings for yen 5,000. The land is held for the Mission's Corporation, and the buildings will soon be registered in the same name.

Respectfully submitted,

CHRISTOPHER NOSS,
Chairman of Committee.

We have examined the vouchers accompanying this report and find that they amount to yen 5,056.545.

W. G. SEIPLE,
J. F. STEINER,
Auditors.

SENDAI, January 30, 1912.

NEW TESTAMENT BOOKS IN VERSE.

SPURGEON ROBERTS.

Matthew and Mark, Luke and John, the Holy Gospels write;
Describing how the Saviour lived, and died,
and passed from sight.
The Acts of the Apostles show God's signs in every place;
And Paul in Romans teaches us how man is saved by grace.

Corinthians (First and Second) do instruct,
exhort, reprove;
Galatians declares the truth that faith doth work by love.
Ephesians and Philippians tell what Christians ought to be;
Colossians bids us live to God and for eternity.

Thessalonians' two epistles teach the Lord will come again;
While Timothy and Titus show that pastors are but men.
Philemon marks a Christian's love, which only Christians know;
Hebrews reveals the law was framed the Gospel's truth to show.

James teaches, without holiness, faith is but vain and dead;
Peter, in two epistles, points the way the saints are led.
In First and Second and Third John love is the silent spell;
Then Jude gives awful warning of judgment, wrath and hell.

In Revelation view the scene till earth comes to and end;
And learn the lesson of the whole—Jesus, the sinner's Friend.

Men of strength and courage, God now calls for you;
See His kingdom coming; to your vows be true;
With your Bible open, reach the unsaved man;
Study social service with the Master's plan;
Men and boys are wanted in the kingdom plan;
Find and bring them quickly, working man by man.

—WILLIAM M. ANDERSON.



CHANCEL AND PULPIT OF WAKAMATSU
CHURCH, JAPAN.



PRAYER AT DEDICATION OF WAKAMATSU CHURCH, JAPAN, DECEMBER 27, 1911.

MISSIONARY



TOPIC

MARCH 31—The Foreign Missions of My Denomination: A Bird's-Eye View.

Matthew 28: 16-20.

The Missionary Committee of the Society should prepare in advance a number of charts to illustrate the work of the Reformed Church in Japan and China.

Let one chart represent "Educational Institutions." Clip pictures of North Japan College, Miyagi Girls' School, Lakeside Schools, etc., from back numbers of *THE OUTLOOK OF MISSIONS*, Triennial Reports of the Board of Foreign Missions or church papers. Excellent views of the Faculty members and students can also be obtained. Post the Course of Study in Miyagi Girls' School. See page 6 of pamphlet, "Miyagi Girls' School" (free).

Similar charts on the "Evangelistic Work" and "Medical Missions" of the Reformed Church should be planned and placed on exhibition at the meeting.

Be sure to use the Missionary Hymnal of the Reformed Church throughout the service.

Have the leader explain the following "bird's-eye view" as arranged previously on the blackboard or on sheets of manila paper: Four circles, 8, 28, 28 and 24 inches in diameter. Over the first circle we read "America;" over the second, "Japan;" the third, "China;" the fourth, "The Moslem World." Inside the first circle we see the legend: 1,201 Ministers to 1,000,000 Souls; inside the second, 32 Missionaries to 3,500,000 Souls; inside the third, 25 Missionaries to 3,500,000 Souls; inside the fourth, No Missionaries to 3,000,000 Souls. Consult "The Foreign Mission Policy of the Reformed Church in the United States," page 6 of "Hand Book of Foreign Missions" (free).

The President of the Society may well call attention to the need for a prayerful review of our mission fields month by month as outlined in "Daily Prayer for Missions." (Single copies, free; 5 copies, postage two cents.)

The best "bird's-eye" view of the Foreign Missions of the Reformed Church is the "Missionary Map for the Reformed Church" lately prepared by Dr. J. Albert Beam, Assistant Secretary of the Board of Foreign Missions. This map should occupy a prominent place in your prayer meeting room during the entire year. The mission stations of our Church are plainly marked on this map, which is issued as a blue print, 50x31 inches. (Fifty cents, postpaid.)

To aid the leader and Missionary Committee, a packet of helps as follows will be sent upon receipt of 15 cents to cover the postage:

Hand Book of Foreign Missions. 48 pages (12 illus.).

Tenth Triennial Report, Bd. of F. M. 142 pages (34 illus.).

*Eleventh Triennial Report, Bd. of F. M. 192 pages (47 illus.).

Pamphlets: North Japan College (2); Miyagi Girls' School; *Why Arabia?

For clipping illustrations, past issues of *THE OUTLOOK OF MISSIONS* will be furnished for postage only—2 cents per copy.

Address all orders or requests to Mission Study Department, Fifteenth and Race streets, Philadelphia.

*Can also be had in German.



THE HOUSEBOATS IN WHICH THE SHENCHOWFU MISSIONARIES TRAVELLED. LAUNCH TOWED THE HOUSEBOATS FROM CHANGTEH TO YOCHOW CITY.

FROM SHENCHOW TO SHANGHAI.

A STORY OF GREAT INTEREST.

WARD HARTMAN.

THE revolution was on in earnest. Word had come to us of the battles in the vicinity of Hankow, but all seemed quiet and peaceful about Shenchowfu. Telegraphic communication had been cut off, but the joyous Thanksgiving spent together in the Kelly home showed that no one had any thought of it being necessary for us to leave our station. No one dreamed what the next few days would bring forth. Suddenly, as it seemed, telegraphic operations opened up and word came to us from Yochow urging us to leave at once. Then telegrams flew rapidly back and forth over the wires, so that by Sunday evening, December 3, the only thing open for us seemed to be immediate procedure to Shanghai. The direct Consular advice had not reached us yet, but when we got it we learned that the Consul urged us to leave because he feared trouble might break out in Hunan province, and if so we would be cut off from means of escape.

Word came that a guard of American

soldiers was being sent from the "Villalobos" gunboat, lying at Yochow City, to meet us at Changteh. This meant that we must get to Changteh as quickly as possible. Two days to get ready to leave, for how long no one knew.

We had procured two houseboats, and into these we took the members of the Evangelical Mission, together with those of our Mission, in all eighteen adults and eight children. The entire length of our boat was about eighty-eight feet and the inside width eight and one-half feet. It was divided by thin board partitions into six passenger rooms besides the owner's part at the rear, where he and his family live and the front part, which is kept open during the day, but covered at night and used as the sleeping room for the crew. Trunks and baggage are put under the floor and under the beds. The largest room, measuring thirteen by eight and one-half feet, was used as a dining room and sitting room during the day, while at night it served as a sleeping room for the men. The floor furnished space for five bunks, while I occupied the table. The other rooms were just the length of a bed and had a double bed on each side of the walk through the middle of the boat. The beds are

simply boards, on which you spread your bedding. After such experiences you can truly talk about sleeping on the soft side of a board.

Going upstream these boats are pulled by the crew, which numbers usually from nine to fifteen men, or if the wind is blowing favorably, the sails are used. But when going down stream the current carries the boat much of the time, and at other places the crew use the oars, which work in the water very much like a fish's tail does in swimming.

As there were rumors that thieves had been robbing boats at various places along the river, the Chinese officials thought best to send two river gunboats and ten additional soldiers as our guard. Having five Chinese personal teachers and some servants, we had to get a small cargo boat, on which they and some of the soldiers traveled.

The Prefect sent one gunboat to accompany us to Changteh, a distance of about two hundred miles, and a second to the end of the Shenchow Prefecture. So in all our party occupied considerable space in the river.

The river gunboats of the Chinese are very small crude affairs. Each is manned by thirteen men, who must do their own rowing as well as their own fighting, if such were necessary. On the front end of the boat is one very small cannon, while on the rear end is a small cabin for the captain. We are glad to say that we encountered no trouble whatever from robbers. But the old Chinese custom of beating a sort of drum to let the thieves know that the guard was awake proved too much annoyance for peaceful slumber; so we had to request the captain of the gunboat to permit his men to beat only the night watches, and thus give us a chance to sleep.

While passing through the region in which there are so many rapids and rocks we could not travel at all after dusk, but Saturday night we had smooth water, and by working until nearly nine o'clock they brought us to Changteh alongside the launch bearing the American guard and Mr. Lequear, of our Mission at Yochow City.

The next morning the two houseboats were placed side by side and we were to be towed to Yochow City by the launch. The Chinese teachers and servants were all crowded into our boats. Captain McClure gave five rifles to our party so we would be armed in case we would need arms. The launch took us through the lake quite swiftly, and just at noon Tuesday, December 12, we pulled alongside the "Villalobos" at Yochow City.

After inquiry we learned that two steamers would pass for Hankow the next day about three o'clock in the afternoon. Because of the turbulent waters which kept our boats continually bumping together, sleeping was not much of



CHINESE TEACHERS WHO CAME WITH THE PARTY TO SHANGHAI.

a success that night. Since there were so many of us we decided to divide our party. The first steamer was the smaller, so all thought best for the Evangelical Missionaries to go on it, as the captain of the steamer said that the other steamer would arrive in an hour. The hour passed and darkness came, but no steamer. All dreaded another night sleeping on the houseboat, so most of us went up to the Mission Compound, where Dr. Adams alone was holding the fort, and slept in the hospital, glad to be patients for the night. Early next morning a boy was sent out to watch for the steamer, which was expected any minute after nine o'clock, but which did not arrive until five o'clock in the evening.

Arrived in Hankow Friday afternoon,



"THE AWKWARD SQUAD." THE MEN OF THE PARTY WITH RIFLES GIVEN FOR PROTECTION AGAINST THIEVES.

transferred to Shanghai steamer and spent the night on board. The next morning we climbed to the top of the water tower in the native city and viewed the destruction caused by the battle and fire. A large portion of the Chinese city was burned and nothing was left but the bare walls where the houses had been built of brick or stone. The poor people had fled to the country for shelter.

Three more days landed us in Shanghai, where we entered the roll of missionary refugees. While here we are trying to improve the time by studying the language of the people. We are anxiously awaiting permission to return to our station.

WARD HARTMAN.

The true Christian, as he offers the prayer of his Lord, "Thy Kingdom come," stands on Calvary's mount and gazes from that vantage ground unto the uttermost parts of the earth, and prays for every thought or effort which is Christlike in its spirit and heavenly in its fragrance.

—J. P. JONES.

Greatly begin! though thou have time
But for a line, be that sublime—
Not failure, but low aim, is crime.

—LOWELL.

VISIT OF MISS COGAN AT POTTSVILLE.

R. J. FREEMAN.

Miss Gertrude Cogan, field secretary, spent Sunday, February 18th, in our church.

The cause of missions was presented in a very pleasing and efficient way.

After the Sunday School session a missionary society was organized with the following officers: President, Mrs. Charles Enders; vice-president, Mrs. Charles Daily; recording secretary, Miss Mamie Hoke; secretary of literature, Miss Gertrude Nitchey; treasurer, Miss Ida Lengel.

Miss Cogan's personal consecration, her rich experience and her earnest and pleasing manner in presenting the cause of Home and Foreign Missions was a source of great inspiration to our congregation.

VERSE.

"We are glad to think
We are not bound to make the world go right,
But only to discover and to do
With cheerful heart the work which God
appoints."

"Some of us are so busy with the *work* of the Lord, we have no time to give *to* the Lord."

MISSION STUDY

JOHN H. POORMAN, SECRETARY

"A MISSION STUDY CLASS IN EVERY CONGREGATION."

Thirty-seven additional Mission Study Classes were reported during February. Our records now show a total of 159 classes with an aggregate enrollment of 1,925 since September 1, 1911. If your congregation has no Mission Study Class, drop us a card as to how to get in line.

CENTRAL SYNOD (16)*.

CINCINNATI CLASSIS.

Zion's, Norwood, O..... Congregation The Rev. V. J. Tingler..... 22

ST. JOHN'S CLASSIS.

Jerusalem, New Phila., O..... C. E. Society..... The Rev. E. Fledderjohann..... 25

EASTERN SYNOD (54).

EAST PENNA. CLASSIS.

St. John's, Bangor, Pa..... Congregation The Rev. Edwin W. Lentz..... 16

LANCASTER CLASSIS.

Fourth, Harrisburg, Pa..... C. E. Society..... Mr. Paul D. March..... 10

Salem, Heller's, Pa..... Sunday School..... Mr. John C. Raezer..... 15

LEBANON CLASSIS.

Christ, Annville, Pa..... W. H. and F. M. S..... The Rev. Wm. F. DeLong..... 14

PHILADELPHIA CLASSIS.

St. Andrew's, Philadelphia.... Independent The Rev. Dallas R. Krebs..... 6

Tioga, Philadelphia Pastor The Rev. John D. Hicks..... 41

Tioga, Philadelphia C. E. Society..... Miss Rosa L. Ebert..... 10

GERMAN SYNOD, EAST (1).

INTERIOR SYNOD (12).

IOWA CLASSIS.

Maquoketa, Iowa W. H. and F. M. S..... Miss Minnie Cort..... 10

Maquoketa, Iowa W. H. and F. M. S..... Mrs. A. F. Kearney..... 7

Maquoketa, Iowa W. H. and F. M. S..... Mrs. T. J. Moulton..... 8

WICHITA CLASSIS.

St. Paul's, Emporia, Kan..... W. H. and F. M. S..... The Rev. T. J. Stauffer..... 10

NORTHWEST SYNOD (3).

OHIO SYNOD (51).

EASTERN OHIO CLASSIS.

Zion, Warren, O..... Loyal Aides, S. S. Class... Miss Marjorie Hanson..... 15

Zion, Warren, O..... Sunday School..... Miss Olga E. Bröbst..... 10

MIAMI CLASSIS.

Mt. Zion, Beaver Charge, O... C. E. Society..... Mr. J. C. Schulz..... 22

First, Dayton, O..... W. H. and F. M. S..... Mrs. S. E. Snapp..... 8

First, Dayton, O..... Congregation Mr. W. N. Zurfluh..... 12

Ohmer Park, Dayton, O..... Sunday School..... Mr. Carl Imhof..... 5

Salem, Dayton, O..... Men of Church..... The Rev. A. Weber..... 7

Second, Dayton, O..... Congregation Miss Florence Prether..... 8

Trinity, Dayton, O..... Sunday School..... Mr. J. A. Koons..... 7

Trinity, Dayton, O..... Congregation The Rev. N. B. Mathes..... 25

Trinity, Dayton, O..... W. H. and F. M. S..... Mrs. Philip Vollmer..... 25

Trinity, Dayton, O..... Sunday School..... Mr. Edward Wetzel..... 10

Springboro, O. Independent The Rev. Richard R. Yocum.... 12

Grace, Springfield, O..... C. E. Society..... The Rev. F. W. Hoffman..... 10

TIFFIN CLASSIS.

St. Paul's, Bellevue, O..... Miss. Com. C. E. Society.. Mr. Harley Conkle..... 12

St. Paul's, Bellevue, O..... Miss. Com. C. E. Society.. Miss Hattie Wilt..... 10

POTOMAC SYNOD (10).

JUNIATA CLASSIS.

Christ, Roaring Spring, Pa... C. E. Missionary Society.. The Rev. Frank R. Lefever..... 17

ZION CLASSIS.

Trinity, Glen Rock, Pa..... Missionary Society..... Mrs. S. M. Roeder..... 12

PITTSBURGH SYNOD (8).

ST. PAUL'S CLASSIS.

Zion's, Greenville, Pa.....	W. H. and F. M. S.....	Miss Anna C. Wiant.....	12
Zion's, Greenville, Pa.....	Young People's Auxiliary.	Miss Anna C. Wiant.....	8
Zion's, Greenville, Pa.....	Sunday School.....	Miss Elma P. Seiple.....	8
Zion's, Greenville, Pa.....	W. H. and F. M. S.....	Mrs. H. A. Beachler.....	7
Zion's, Greenville, Pa.....	Young People's Auxiliary.	Miss Sarah E. Wiant.....	12
Zion's, Greenville, Pa.....	W. H. and F. M. S.....	The Rev. A. B. Bauman.....	8

*The number of classes organized in each Synod since September 1, 1911, appears in brackets.

THE CRISIS IN OUR CHINA MISSION.
OUR PEOPLE CAN AVERT IT.

The Church may not have realized it, but any one who has been on the field, and has been an eye-witness of the needs and the few workers, must have come to the same decision, that it is foolhardy to attempt to struggle much longer in the face of the growing opportunities. We do not wonder that the China Mission in sheer desperation has put up before the Board of Foreign Missions two propositions:

The proper equipment of the Yochow and Shenchow stations, or

The transfer of the Shenchow station to another Mission and to concentrate our work upon the Yochow field.

Is the Church ready for the transfer of the Shenchow station? Can we afford to give up a plant that has been held up before the Church as a free gift of God? Have we come to a point in our work abroad when we must admit that we are not able morally or financially to properly man and equip our China Mission?

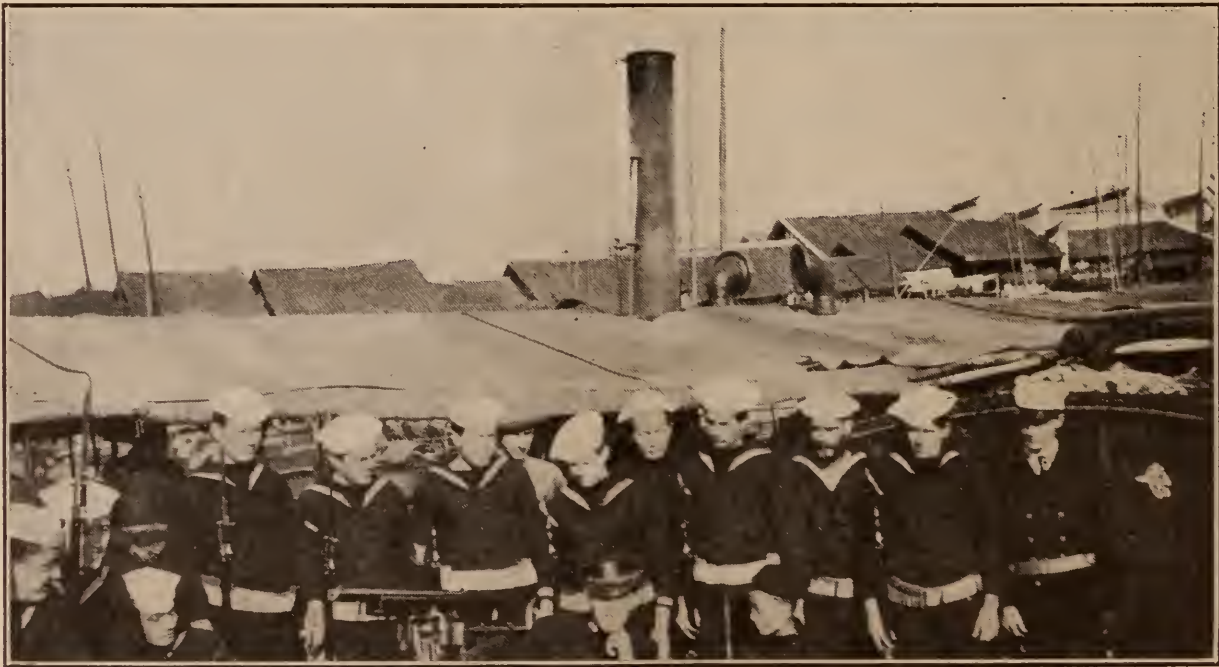
THE ACTION OF THE BOARD.

"Resolved, That the Board is unable at this time to expand the work in China as requested by the China Mission, but nevertheless deems it wise to retain the Shenchowfu station.

"Resolved, That the officers of the Board issue a proper statement to the Church and the Classes setting forth the needs of the China Mission, and urge an immediate response."

THE JUDGMENT OF THE MISSION.

"That our Church should lose the great opportunity before her in the Shenchow field is little less than a calamity. At least one million five hundred of our Heavenly Father's children are waiting the Gospel message in that territory. The people are brave and intelligent, and, once they are won for Christ, will gradually develop strong Christian character."



AMERICAN GUARD WHO ESCORTED PARTY FROM CHANGTEH TO YOCHOW CITY.

THE WOMAN'S HOME AND FOREIGN MISSIONARY SOCIETY

EDITORS

MRS. REBECCA S. DOTTERER

MRS. EDWARD F. EVENMEYER

WRITE THIS ON THE FLY LEAF OF YOUR BIBLE.

"My own happiness is something to desire, and yet I know I must win it by forgetting it, in ministry to others."

Love of God and love of country are the two noblest passions in a human heart; and these two unite in Home Missions. A man without a country is an exile in the world, and a man without God is an orphan in eternity.

—HENRY VAN DYKE.

IN JOYOUS FAITH.

AUGUSTUS WRIGHT BOMBERGER.

In joyous faith, from mountain top and vale,
Hark, hark, they come—the myriad birds of spring!

Swift as an arrow, at the Master's call
They pierce the frozen air with steady wing,

And laugh to shame the winter winds that rail

Against the precious promises they bring.
They wake the lonesome wood with sounds of song;

They stir the drowsy violets with mirth,
And send a thrill of gladness into all

The dark and mournful silences of earth,
Until at last, a sweet, exultant throng,
They swell the triumph of perennial birth.

O wondrous miracle of victory!
In joyous faith they win,—and so may we.

SUPPORT OUR MAGAZINE.

We cannot emphasize too much the importance of supporting the **OUTLOOK OF MISSIONS** and getting our women to read it and to push its circulation and use much of its contents in our meetings in the local missionary societies.

Special attention should be paid to the using of the program prepared for the monthly meetings and getting all the women to take some part in the reading

of articles long or short—but each one should do something; this will give confidence to those who are timid.

Dwell on the great help we receive from our magazines, church papers, literature and leaflets, and the suggestions given in every issue by our secretary of literature.

At a recent meeting, February 28-29, in Philadelphia, of the Ninth Interdenominational Conference of Woman's Boards of Foreign Missions of the United States and Canada, where thirty-eight Boards were represented, great importance was attached to the good results of a wide circulation of the denominational woman's magazine—nearly every Board having its own missionary magazine; a few woman's boards were united with the church boards, like our own, and one stated absorption of the magazine of the men's boards, this created a smile on the faces of all the ladies; when asked, Which denomination? the delegate replied, "United Brethren;" there was more than an audible ripple over the audience and the comment went around—"Good for the united sisters."

R. S. D.

DISTINCTIVE WORK.

After accepting salvation, our highest ideal is developing the individual for service. To do this we must have distinctive work—men for men, women for women. Service is laid on all, but in different ways and with different interests, yet "one in Christ."

F. C. E.

Not until our financial obligations are met willingly and with the heart, worshipfully and with hilarious abandon as unto God, will they be met at all satisfactorily and in the best way.

—CHARLES EDWIN BRADT.

TOPIC FOR THE MONTH.

GERTRUDE M. COGAN.

Program April.

1. Hymn.
 2. Scripture. Acts 20: 16-38.
 3. Prayer.
 4. Hymn.
 5. The Women of Africa. (Article in this issue.)
 6. Letter from an eye witness. (This is from Mrs. Fred Kelker, and it is a rare privilege for our societies. Write at once to Mrs. C. H. Nadig, Allentown, Pa.)
 7. The Curse of Liquor in Africa. (Article in this issue.)
 8. Prayers.
- More missionaries and less alcoholic drink for Africa. That Christian nations work to bring Africa to Christ instead of to their own selfish interests. The missionary work in Africa.
9. Hymn. Doxology.
 10. Mizpah.

THE WOMEN OF AFRICA.

GERTRUDE M. COGAN.

During the recent war in Tripoli, most awful were the exposures of barbaric cruelty to helpless women and children as reported by correspondents to the daily press.

A writer told how traders bought and sold women and girls. He had seen these traders carry little baby girls in bags thrown across their shoulders—two and three in a bag, carried from place to place for sale. Women were driven until they fell exhausted and then they were dragged by an arm. One writer saw the arms disjointed from this usage and the poor bodies bruised and bleeding from being dragged across the desert to be sold.

In addition to this, all who read know how women are burned and slashed and tortured in every form of cruelty when men get sick or die, because it is believed the women are witches and caused the trouble.

The story of the women of Africa beggars description. Our ears could not hear it all. Our eyes could not look upon its horror. But do not forget that Jesus Christ, the spotless Lamb of God



A VISIT FROM THE MISSIONARY AT MACKAKOS,
BRITISH EAST AFRICA.

(Taken by Mrs. Fred Kelker.)

must look upon it. And with what thought! Almost two thousand years ago He shed his blood to save all. After all this time He must look down and see such poverty of God in a land where He Himself was sheltered as a babe from a blood-thirsty king. O Africa! Africa! The feet of the holiest woman that ever lived pressed your soil, but you women know not of her. Nor of the Holy Child she cradled under your skies.

They must bring forth their children to be torn from them and sold as beasts. They bleed and moan and die in the dark. They know not of Him who honored woman and blessed little children. Why shouldn't they know it? Haven't they a right to know it? Answer, Christian Europe and America. *Why?*

A FEW WOMEN INVENTORS.

In his lecture, "Acres of Diamonds," Rev. Dr. Russell H. Conwell, of Philadelphia, says:

"How unfair it is that men should assume all the credit for the leading inventions. It was really Mrs. Elias Howe who invented the sewing machine, and it was Mrs. Greene who invented the cotton-gin and gave her ideas to Eli Whitney, who had it patented and assumed all the credit. A West Virginia woman invented the mowing machine and not McCormick. The trolley switch was first designed by a woman."

THE CURSE OF LIQUOR IN AFRICA.

GERTRUDE M. COGAN.

Rev. David A. Day writes home from West Africa:

"I wonder that the Africans do not shoot with poisoned arrows every white man that lands upon their coasts, for they have brought them rum, and they are still bringing it; and in a few decades more, if the rum traffic continues there will be nothing left in Africa for God to save. The vile rum in that tropical climate is depopulating the country more rapidly than famine, pestilence or war.

"I am only waiting for a man to fill my place at Muhlenburg Mission, to come home and take the platform on the rum traffic; for I can do Africa more good warring against the liquor traffic in America than I can preaching the gospel in Africa. Africa with the simple gospel of Jesus is saved, but Africa *with rum is eternally lost*. The few missionaries that can survive there cannot overcome the effects of the river of strong drink that is being poured into the country."

The following story was told in *The Inglenook*. A missionary left his wife at a safe place on the coast and pushed into the interior to start a mission. He was the first white man seen by the natives here. He began by teaching them one word, Jesus. Then book—"Jesus Book." Then house, and his palm leaf shack was to them a Jesus house. A Jesus man, a Jesus Book and a Jesus house. He taught them. They loved him and what he said. A woman carried her infant and traveled a hundred miles through the snake infested swamps and jungles to see the "Jesus man." Wandering natives had carried the news to her village, and she wanted to see for herself this kind Jesus man.

He had gotten a good hold here. One day a messenger came from the coast. The missionary's wife was ill. With his heart sad for those poor people and sad for his wife he went to the coast and left the mission. There was no one to take his place. He could only hope.

After many months he returned, hoping as he traveled, his heart glad to get

back to these people who needed him so much.

What was his astonishment when over the opening of his "Jesus house" he saw the sign, *Jesus Saloon*. Very soon he learned all. The agents of a liquor firm heard of this new mission point, and how the people were eager for everything connected with the word Jesus. They brought their stuff in from the coast and in this manner had yoked it upon the natives, getting all their valuables in trade. The ignorant natives, believing all white men were true "Jesus men," fell innocent victims, and the missionary found his past work and future prospects destroyed.

Sin of sins! Infamy of infamies! Why *does* a Christian nation let this curse ruin the bodies and souls God made. Not alone her own citizens, but the weak infant races of the world that know not God. *Why?*

Surely at the judgment bar of God, Christian voters will have to answer.



A WOMAN'S MEETING AT MACKAKOS, BRITISH EAST AFRICA.
(Taken by Mrs. Fred Kelker.)

OUR PRINTED HELPS.

"1912 Program," prepared by Miss Cogan. Two cents a copy, 15 cents per dozen, \$1.20 per hundred. Suggestive helps for this program are printed in the *OUTLOOK* each month. One advantage gained by these leaflet programs, is that each member may have a copy as a reference and reminder.

"An Easy Guide," by Miss Cogan. Five cents per copy.

"Standard of Excellence." Free.

"Facts for To-day for the Women of the Reformed Church," by Mrs. C. H. Nadig. Free.

Please enclose postage when ordering free literature.

A MEMORIAL CHAPEL.

ONE of our missionaries in Japan, a personal friend of Dr. Moore's, has expressed the hope that a memorial chapel, to Mrs. Annie M. Moore might be erected at Okawara, as she did so much in the starting of this work and carrying it forward.

Why shall this not be done? Who will contribute the funds required for the ground and the building?

Can the women of the Church help in this most commendable object, in memory and in honor of one of our pioneer woman missionaries?

R. S. D.

MISSIONARY AMMUNITION.

KATE HALE GEKELER.

In connection with your study of Africa for the month of April, do not omit the careful reading of "The Unoccupied Mission Fields of Africa and Asia," by Rev. Samuel M. Zwemer, D. D. The book has been classed as one of the by-products of the great Edinburgh convention, for the author was a member of one of the commissions. Dr. Zwemer is considered the best known authority on Mohammedanism, and for more than sixteen years has been a missionary in Arabia. "Unoccupied Fields" is a call to the heroic in the Christian Church. The final chapter, "The Glory of the Impossible," is a fitting climax—

for with God all things are possible. Mary Ellen Stone, of Macedonian fame, stated in Washington a few weeks ago, that the west coast of Africa was one big saloon maintained by liquor from Britain and America. The northern part of Africa is pervaded by Islam, another great foe of Christianity. The book is published by the Student Volunteer Movement for \$1.00 in cloth, or 50 cents in paper, and can be obtained from our own Board of Foreign Missions.

ORGANIZATION OF W. M. S. IN GERMAN SYNODS.

MRS. J. F. WINTER.

At a Sunday School Convention of Toledo Classis, last August, the recesses were employed to present the work of the W. M. S. to the several pastors present. These in turn conferred with the workers in their own churches, and as a result, the undersigned made visits and urged missionary activity in the woman's organizations of the Archbold and Haskins, Ohio congregations, Pastors Hoffmann and Otte, respectively.

On February 2, I was at Zion's Church, Detroit. Here is a large Ladies' Aid Society. But the need of more specific missionary work was felt for some time. The live, missionary pastor fostered this desire until a sufficient number of the good women were ready to effect an organization. On special invitation I was present at that meeting, and after explaining the work where it was not yet thoroughly understood, fifteen very enthusiastic women of the church organized a W. M. S. upon the basis of the constitution recommended by the General Synod Society. Under the wise leadership of Pastor Rupnow the new society has the brightest prospects of accomplishing intelligent, earnest and glorious work for the Church at Detroit, and also for the larger work of the Kingdom of God.

The women are also ready to enter into a Classical society along with other woman's organizations of Toledo Classis on April 17, for which date a meeting has been called at the First Reformed Church, Toledo.

OKAWARA.

REV. J. P. MOORE, D. D.

Some fifteen miles south of Sendai, on the railroad line to Tokyo, is the town of Okawara, with a population of six thousand.

Some time in the fall of 1889 while passing along this place on a train either going to or coming from Tokyo, it occurred to me that here was a good place to begin a work for Christ.

When a little later I made mention of this fact, and asked the opinion of several of our Japanese workers, they said *dame*, which means useless. They said it had been tried before and without success, that the people were so *ganko*—bigoted—that nothing could be accomplished. But the desire to start such a work grew, in spite of each discouraging remark. And when on a certain day I said to my wife that I wanted to go to Okawara the following Saturday in order to see what could be done relative to starting Christian work there, and asked whether she and her Bible-woman would accompany me (I knew she would), she said at once, she would be glad to do so. And so when Saturday came, a small portable organ was put in its box, loaded on a jinrikisha and three of us started with it for the station in order to take the noon train for Okawara. Arrived there, the first thing to do was to call on some one in authority and state reasons for our presence in the town.

We went first to visit the mayor, and not finding him in, we tried the vice-mayor with similar success. Determined not to fail in the purpose of our going, we proceeded to the center of the town, and on a corner of the street in front of a hotel, we set up our organ and, wife playing, we sang Christian hymns. And soon a large crowd of men, women and children gathered. Both we and our singing were a great curiosity to them—a kind of seventh wonder. After several hymns had been sung I addressed this crowd, telling them who we were, and why we had come. The Bible woman, O Tokisan, explained the meaning of the hymns, and gave a Christian talk, as I

had done. Then we sang some more hymns, distributed tracts we had brought, promising that in two weeks we would come again. The next time we stopped at the hotel and one of the students of the Sendai Theological Training School, now the flourishing North Japan College, went with us, and in an outside room on the first floor of the hotel we held a regular Christian service, the young man preaching the sermon to a large crowd of people, most of whom were standing on the outside. Mrs. Moore became much interested in this work as I also did. We hired rooms in a house by the river's side, in which every two weeks on a Saturday afternoon, English was taught to a number of young men, and by myself, while wife and her helper, in another room, taught English and needle work to some girls and women, and in conclusion we had a Christian service in which all participated, or at least were present.

Until our furlough the following summer, this work went on. As a result one woman received baptism and hundreds, for the first time, heard the gospel.

During our absence others took up the work, and at the present time Okawara is one of the hopeful and encouraging preaching places in the Sendai district, with a Sunday School of some seventy scholars and some forty-five baptized Christians. But alas! there is no chapel. The Christians meet in a gloomy, drafty, unfit place for their Sunday School and church work.

Recently when present at one of their services I felt saddened because of the utter inadequacy of the place of worship, and a prayer was in my heart, and has been since, that some one might contribute a sum of money sufficient to put up a small chapel. If some one will contribute \$1,000 for the building and \$250 more for the ground the thing can be done, and I promise to see to it that it will be done.

Sendai, February 11, 1912.

The white slave traffic last year was heavier than the negro slave traffic at any time during the slave trading to the United States. THE FACT BOOK.

THE TEST.

Much as we may dislike the word "test," we must nevertheless be conscious that the world is continually subject to testing. We ourselves apply some test in order to estimate the value of any object, scheme or individual. Others apply these tests to us. When the decision is found to be erroneous we know that we have not applied the right test. Our constant effort is, then, to find the right standard for judgment.

When Israel came out of Egypt, Moses had a difficult task before him. To a people brought up in bondage among people who used wrong standards, he must show the tests which they must apply in order to prove the value of their love to Jehovah and their gratitude for their deliverance. These tests had to be very explicit in their character. The first fruits of the field, the first-born of the cattle, the lambs "without blemish and without spot" were suggested as the offerings worthy of acceptance by Jehovah who had redeemed them. The first-born of their children they were permitted to redeem according to their ability. It is easy to see that the test of their love was, therefore, to be the giving of their best to Him.

In practice, however, we as well as the Hebrews find it easy to let the doing of specific duties, the obedience to specific commands, take the place of the growth "into the perfect stature." Christ came into the world to show men that the true test of our lives is something larger than this. The Christian dispensation is in this broader, deeper and richer than all others for in it "Love is the fulfilling of the law." No longer is so much emphasis placed on the doing and the giving because it is our duty, but on the source of the inspiration to doing and giving.

Yet we are, much of the time, living in the Old Dispensation. We congratulate ourselves on paying the tithes of "mint, anise and cummin" while we are forgetting the "weightier matters." How often we are willing to give a little money to "the cause" or a little time to assisting in a bazaar, or a little consideration to the needs of the world while an eloquent

speaker is stirring our hearts. But how seldom do we give money, time and thought,—not because it is our duty—but because it is the natural way of living, the natural manifestation of the life or the love within us.

It is time for us to examine our hearts and use this test in our judgment of ourselves. Are we willing to give God the best of our strength, our time, our money? Still more, are we willing to give Him the best of our loved ones and to do this, feeling it is a delight and privilege—not a sacrifice? Love counts not the cost, but gladly gives all. Christ himself tells us that he that loveth father or mother, son or daughter, more than Him is not worthy of Him. This truly is a searching test and nowhere is it brought home to us more than in the call to His service in the mission fields. Those who go and those who stay must measure their love and gratitude by this test.

"O Lord and Master of us all,

Whate'er our name or sign,

We own thy sway, we hear thy call,

We test our lives by thine."

THE WOMAN'S MISSIONARY SOCIETY AS A "SPIRITUAL FORCE."

MATTIE NEGELE.



THE story is told of Tetrizzini, the great singer, that at one time, while singing before a Boston audience, she had failed to strike, absolutely true, to her keen ear, a most difficult note. While waiting behind the scenes for her next appearance, she prayed. As she came again to the stage, she sang with a rare sweetness and tenderness that completely charmed her hearers. *She used her religion.*

It is right to ask for things for ourselves. We need them. But we need them only in order to use them for others. This woman's prayer for the charm of song was in reality a prayer for the joy of her hearers.

We should not make ourselves an end in our prayers, but a means of disburdening good.

Prayer, then, should hold the first

place in the life of one who is interested in missions. As the physical body needs exercise for its development, so the spiritual life is developed by the means of prayer.

Gordon says: "The great people of the earth to-day are the people who pray." Not those who talk about prayer, explain about prayer, and believe in prayer, but those who take time and *pray*. Not have time, but take it from something else. They put prayer first and group the other less important and less pressing things about it.

What is prayer? Prayer is intercourse with God.

Gordon gives us three forms of prayer:

1st. *Communion*, which is fellowship with God. Not request for any particular thing, but simply enjoying Him, loving Him, thinking about Him.

The second form is *Petition*. This is definite request of God for something we need. All we need comes from Him. All our help—bodily, mental and spiritual.

The third form of prayer is *Intercession*. This is prayer for others, and it is this form of prayer that helps God in His great love plan of winning the world back to Himself.

Dr. Jowett tells us that intercessory prayer is horizontal in its trend and tendency. He tells of a woman in his congregation who prayed for the women drunkards of her city, as though she were identified with them. She prayed from beneath their load.

So it must be with the great needs of the world at home and abroad. By a consecrated imagination we must get beneath the burden of those who represent us in the home field and the foreign field. This was the request of one young lady missionary: "Pray for me as though I were your own daughter going to China." "Remember me in your prayers," is a request that comes from every missionary as he leaves for the work of his choice.

The *Spirit of Liberality* is another factor in the development of the spiritual life.

It is said of a certain man that when he found himself more stingy as his wealth increased, he forced himself to give liberally to benevolent causes, saying to his meaner self, "Now squirm, you old selfish nature; and if you do not cease your protest I will make you squirm still more."

The only antidote for the sin of avarice is systematic, liberal giving. Jesus condemned the rich young ruler who was planning to build larger barns to hold his crops, because he was laying *up* that which he ought to have been laying *out*. What he needed was not larger barns, but a larger heart.

A returned missionary from India said at one of the jubilee meetings a year ago: "I feel so sorry for the most of you because you will never get to go to India."

It is true there are only a few of us who can go to the foreign field. The young women of one church are being reached by an appeal to spend one day in China. This is the plan: An Ohio girl has gone to China to organize and carry on a school for the girls and women of the Hunan province. Her salary is \$1.40 a day. Any young woman paying \$1.40 a year for the support of this missionary will by her money, thought and prayer spend one day in China. And the work done on that by the missionary will be done as though the one in the home land were there in person doing the work herself. And whatever success may result from that day's work will count as a gem in the crown of the contributor as well as in the crown of the missionary.

Such a method of giving will surely result in the development of the spiritual life of the giver.

No sweeter blessing comes to the human heart than the joy of doing good. And one who tastes this joy confirms the Master's words: "It is more blessed to give than to receive."

The law that a man may not kiss his wife on Sunday has never been revoked.

THE FACT BOOK.

**THE REFORMED CHURCH AND MISSION-
ARY ADVANCE MOVEMENTS.**

MRS. P. A. DE LONG.



IN the inside page of cover of the last triennial report of the Board of Foreign Missions appear these words: "If we are in earnest to plant the Church of Christ in the ends of the earth, let us hear the report of progress and pass it on." Truly may it be said that the work of the Reformed Church in heathen lands has been one of progress and advance. In this respect she has simply been exemplifying the law of the harvest as laid down by our Lord when He said, "First the blade, then the ear, then the full corn in the ear;" or has simply been proving what Christ said about the leaven and the mustard seed. As I write, I have before me a historical sketch of our foreign work which was printed and circulated through the Church about seventeen years ago. The beginnings of our work in foreign lands may be familiar to most of us, but for the sake of refreshing our memories, permit me to touch upon them just very briefly. When Synod met in Lancaster, in 1838, we are told that the Board of Home Missions suggested the organization of a Foreign Board, that the suggestion was favorably received and that pledges and contributions were made to the amount of \$945. Does not that amount look small when set down aside of the \$90,465 received last year for foreign work, or the \$295,015 received during the last three years? So also we are told that the work was began with one lonely missionary, the Rev. Benjamin Schneider, and he not directly a minister of our Church, or directly under the control of our Church as a missionary. It was the American Board of Commissioners for Foreign Missions that commissioned him and we contributed merely to his support. Does not that one lonely missionary seem rather pitiful and insignificant as a missionary force when compared with the 59 missionaries who constitute our force on the foreign field to-day, not under the control of some Board outside of our Church, but directed and guided by our own splendid Foreign Board,

composed of loyal and consecrated sons of the Reformed Church? It is needless to refer to our efficient schools, both for young men and young women, both in China and Japan, to refer to our hospitals and their work. The story of their success and service has been told again and again by returned missionaries and the church papers. Have we a report of progress to make? These facts speak for themselves. Further comment is unnecessary. It would only be natural, then, that the Reformed Church would be in sympathy with missionary advance movements, that she would be interested in that which would increase her efficiency as well as make her more of a force. We will speak only of three of these movements and show the attitude of our Church to them.

The first advance movement we would speak of is the Layman's Missionary Movement. Broadly speaking, this movement began with a special prayer service called by a small committee of laymen November 15, 1906, on the occasion of the anniversary of the famous Haystack Meeting. It was in the year 1806 that Samuel J. Mills, fired with the missionary spirit, together with a few college students, sought a quiet grove near the college for talking and praying. One day a thunder storm drove them to the shelter of a haystack near by, and there he proposed the sending of the Gospel to Dark Asia, on the heathen condition of which he had been musing till the fire burned. "We can do it if we will," he said. "Come let us make it the subject of prayer under the haystack while the dark clouds are going and the clear sky is coming." The result was the first Foreign Missionary Society, and a movement which led to the formation of the American Board of Commissioners for Foreign Missions, and now in this latter day the Laymen's Missionary Movement. Now the purpose of the Laymen's Movement, we may say, is three fold. First, to enlist the interest and sympathy of the men in missions and to impress them with the truth that missions is a man's work, as well as a woman's. Too long have we women sus-

tained and encouraged the heads of our Mission Boards when trying problems had to be solved, or great crises had to be faced. Too long have we been fanning the missionary spark while the men were absenting themselves from missionary meetings and were feeling bored by missionary sermons. Last spring the Women's Missionary Society of our Church celebrated its silver jubilee, and we can say without wanting to boast that we women are just 25 years ahead of the men. The second object of the movement is to apply business principles to the raising of money for missions. The every-member canvass and a contribution for missions from every member is the slogan of the movement. The third aim is the evangelization of the world in the present generation. Now this movement had barely been started when our Church in the person of a few men saw its possibilities as well as realized its value, and at the meeting of the General Synod, held at York, Pa., in 1908, the Foreign Board of our Church was instructed to plan for the organization of the men of our Church in a movement for the deepening of interest in the spread of the kingdom in all lands. Dr. Lampe was delegated to take charge of the work. The first convention was held at Harrisburg, Pa., in March, 1909, when 706 delegates were present from all parts of the Church. In speaking of that convention one pastor said: "We are writing a new chapter in the history of the Reformed Church." District conventions were held later on, and the last convention was held at Canton, O., just preceding the meeting of General Synod. Suffice it to say that our Church is recognized as one of the leaders in this movement and has already reaped a great blessing from it. Men all over the Church have become aroused and interested, new leaders have been discovered and developed, more money is being contributed to missions, and a number of congregations, in addition to their home pastor, are supporting a foreign pastor on the field.

The second advance movement is Mission Study. It is coming to be felt more and more, if the work of missions is to

assume a larger magnitude and is to receive more liberal support, the people must know more about it. Then, too, there are not a few, even in the Church itself, who are prejudiced against mission work, especially mission work on foreign soil. We are accustomed to think that the critics of Foreign Missions are confined more especially to the ranks of the non-churchgoers, to the tourists who make hurried trips to what is called the Orient. But we find that even in the Church are those who can and do marshal their objections to sending men and money to China and Africa and India, and think that there is enough to do right here at home. There is need, then, of the larger vision, that the scales fall from eyes even as they fell from the eyes of the Apostle Paul. The remedy is plain. Light is what is needed and Mission Study classes, as their name indicates, have as their aim the giving of light, the imparting of information along missionary lines—an almost illimitable field, a branch of knowledge that is more stirring and more fascinating, more interesting than the best story that has ever been written. Already a number of textbooks have been prepared for such classes, and many more will be compiled in the future. In this movement our Church has had a prominent part, and during the past year had a Mission Study Secretary in the person of Prof. Gerhard, of the Japan Mission, who spent the greater part of his furlough in developing mission study in our Church. There must now be more than a hundred classes, with a total enrollment of over a thousand. It has well been said that "through these classes there have been trained men and women who will become the leaders in the study of missions in congregations and Sunday Schools during the coming year. Within the past year or so many of those identified with these classes have been meeting for conference at different places, principally at Mt. Gretna and Linwood Park, Ohio, and the meetings in every instance proved most delightful and most helpful.

The third advance missionary movement to which our Church recently committed itself and which we would touch

upon briefly is work among the colored people. At the last meeting of General Synod the Board of Home Missions was instructed to engage in work among the colored people of the South, and \$3,000 was appropriated for this object. The amount appropriated may seem pitifully small, but we may say that at least a beginning has been made and some effort put forth to do our duty by the colored people. Why should we, as a Church, not do some work among the colored race? While it is true that the constituency of our Church is centered principally in Pennsylvania and Ohio, still we are to a certain extent a Southern Church. We have our Classis of Virginia and our Classis of North Carolina. It is supposed that there must have been churches in North Carolina as early as 1759. Our ministers in the South are often called upon by the colored people to minister to them in different ways. The Presbyterians and the Baptists and the Methodists for years have been doing a splendid work among these people. Why should we, as a Church, be found wanting in this branch of missionary endeavor? How large the field, how imperative the task before us. About ten million negroes in the country; their presence here is a problem, undoubtedly it is, and the greatest diversity of opinion prevails when its solution is sought after. That the negro is not to be kept in subjection was conclusively settled by a bloody war; that he cannot be deported to Africa's shores and there left to work out his own salvation is likewise a settled matter, although there are those who wish it might be so. That he is a menace in some respects is only too generally admitted. The only possible plan seems to be to educate, to train, to civilize him, to teach him the arts and the sciences, to Christianize him, to make him a self-respecting and self-reliant member of society. That he may become so, we know. All that is needed is to apply the remedy. And surely our Church is only doing her duty by her Lord and by her country when she takes the man of Ethiopia by the hand and bids him stand on his feet.

Such, then, are some of the advance missionary movements to which our Church has committed itself. She has indeed chosen well. The future cannot fail to record progress and triumphs for her. It is for us, as members, to do his or her part so that a more glowing page of missionary history may be written.

COURAGE.

BY CELIA THAXTER.

Because I hold it sinful to despond,
And will not let the bitterness of life
Blind me with burning tears, but look beyond
Its tumult and its strife;

Because I lift my head above the mist,
Where the sun shines, and the broad breezes
blow,
By every ray and every raindrop kissed
That God's love doth bestow;

Think you I find no bitterness at all?
No burden to be borne, like Christian's
pack?

Think you there are no ready tears to fall,
Because I keep them back?

Why should I hug life's ills with cold re-
serve,
To curse myself and all who love me?
Nay!

A thousand times more good than I deserve
God gives me every day.

And in each one of these rebellious tears,
Kept bravely back, He makes a rainbow
shine;
Grateful I take His slightest gift—no fears,
Nor any doubts are mine.

Dark skies must clear, and when the clouds
are past,
One golden day redeems a weary year;
Patient I listen, sure that sweet, at last,
Will sound His voice of cheer.

Then vex me not with chiding. Let me be;
I must be glad and grateful to the end;
I grudge you not your cold and darkness—
me
The powers of light befriend.

There are 100,000 children less than fourteen years of age at work in the United States; 30,000 of them are less than ten years of age, 20,000 of them are working more than twelve hours a day, 18,000 of them are at night work, and 10,000 of them are younger than eight years.

THE FACT BOOK.

A PRAYER CALENDAR

“The Supreme Need of Missions is a Wider and Deeper Life of Prayer”

Consensus of Nineteenth Foreign Missions Conference of North America,
Garden City, N. Y., January 10-12, 1912.



The missionary cause needs workers and needs givers, but most of all it needs intercessors.—Gustav Warneck.

Prayer is the first and chief method of helping to solve the missionary problem.—J. Campbell White.

We have no right to send out missionaries unless we mean to back them up by prayer.—John R. Mott.

Single copies of Prayer Calendar for Missions will be sent free to any address upon request. If desired in quantity, please enclose postage at the rate of two cents for 5 pieces.

MISSION STUDY DEPARTMENT

Reformed Church in the United States

FIFTEENTH AND RACE STREETS

:

:

PHILADELPHIA, PA.

Deeper than the need of men; deeper, far, than the need for money; aye, deep down at the bottom of our spiritless life is the need for the forgotten secret of prevailing, world-wide prayer.—Robert E. Speer.

He who prays for missions never forgets that the work is God's, that he is aiding in the **Divine** enterprise of missions.—George H. C. MacGregor.

The neglect of prayer by the Church at home means defeat at the front of battle.—Edinburgh Conference Report, Vol. VI.

Nothing lies beyond the reach of prayer, except that which lies outside the will of God.—David Gregg.

The deepest missionary need of our time is not for any material or external thing. The deepest need is spiritual; the need for a vitality in the Church equal to its vast work of naturalizing Christianity over all the world.—W. E. Doughty.

We are coming to see more and more clearly that the present is indeed the decisive hour of Christian Missions. Every friend of missions must settle down to a "siege of prayer;" nothing less will answer.—"A Program of Prayer for Missions," Burghalter.

We must commune with Him in order to communicate Him.

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